



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

BS

1285

.L13

B 449926

The University of Chicago

FOUNDED BY JOHN D. ROCKEFELLER

A Middle English Treatise on the Ten Commandments

TEXT, NOTES AND INTRODUCTION

A DISSERTATION

SUBMITTED TO THE FACULTY OF THE GRADUATE SCHOOL OF ARTS AND
LITERATURE, IN CANDIDACY FOR THE DEGREE OF
DOCTOR OF PHILOSOPHY

DEPARTMENT OF ENGLISH

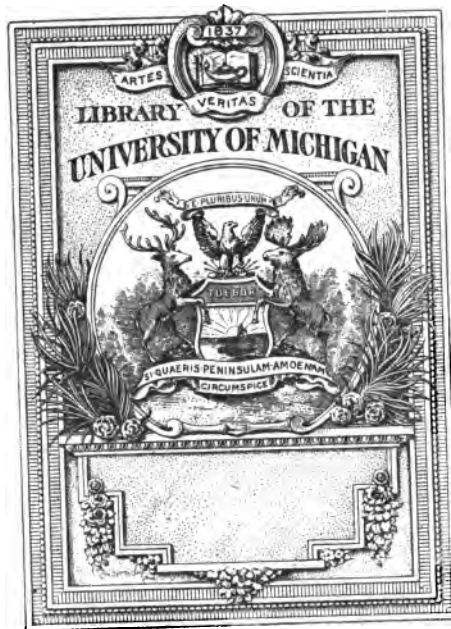
BY

JAMES FINCH ROYSTER

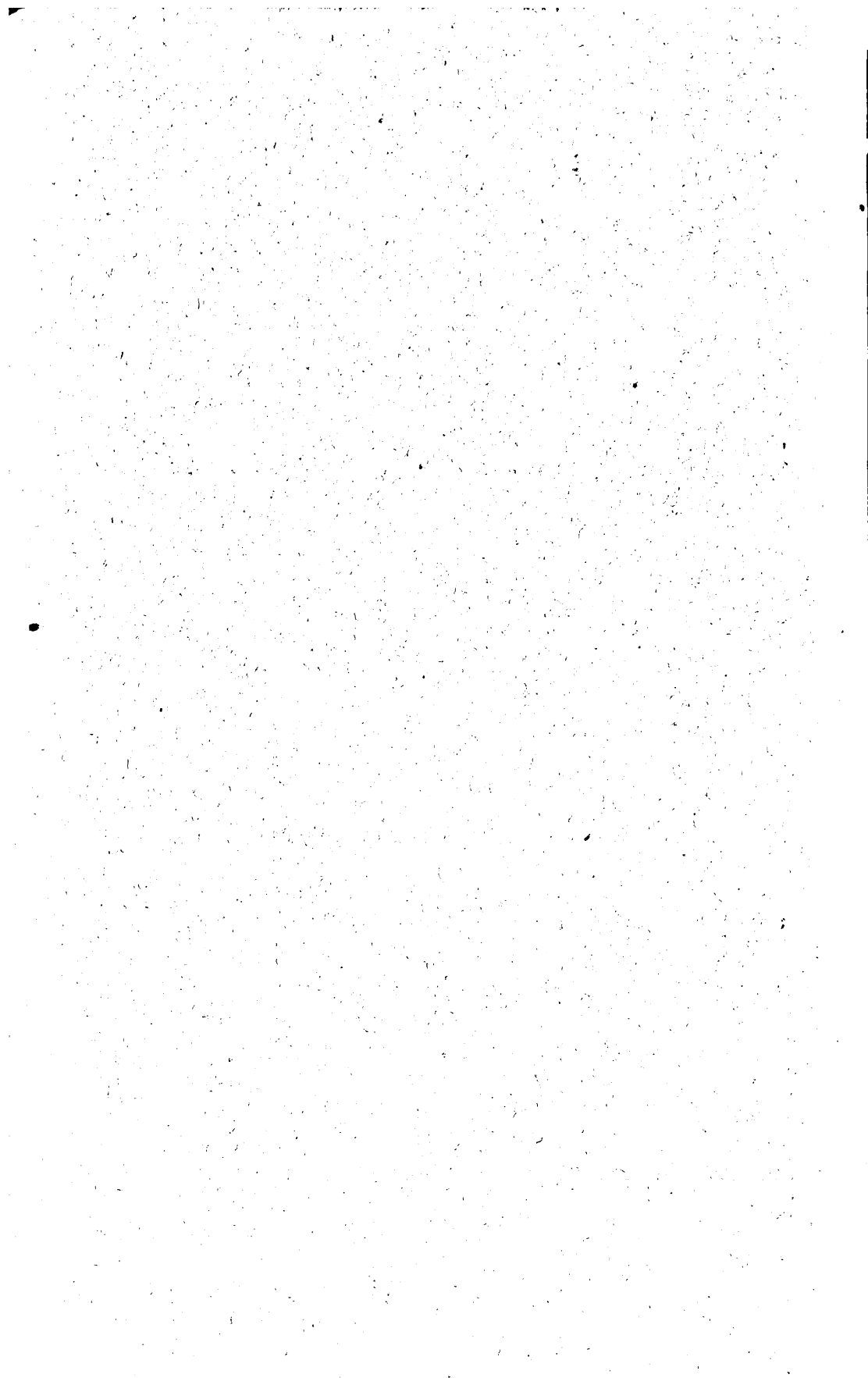
CHAPEL HILL, N. C.

The University Press

1911



BS
1285
L13



The University of Chicago

FOUNDED BY JOHN D. ROCKEFELLER

Lacy, John. Fin., fl. 1420-1434

A Middle English Treatise on the Ten Commandments

TEXT, NOTES AND INTRODUCTION

A DISSERTATION

SUBMITTED TO THE FACULTY OF THE GRADUATE SCHOOL OF ARTS AND
LITERATURE, IN CANDIDACY FOR THE DEGREE OF
DOCTOR OF PHILOSOPHY

DEPARTMENT OF ENGLISH

BY

JAMES FINCH ROYSTER

CHAPEL HILL, N. C.

The University Press

1911

INTRODUCTION¹

In the deed of gift of his book to Roger Stonysdale, one of the chantry priests of St. Nicholas' Church at Newcastle-upon-Tyne (p. 9), the scribe calls it "hoc primarium." In

I. contents Lacy's "primarium" agrees with the
THE PRYMER: service book commonly known as the Prymer.

Mr. Littelhales² gives the following table of contents for the Prymer, the one met with in a large number of mss. examined by him: 1) Hours of the Blessed Virgin, 2) Seven Penitential Psalms, 3) Fifteen Gradual Psalms, 4) Litany, 5) Office of the Dead, 6) Commendations. This matter the Prymer invariably contains. In addition to these offices, many copies of the Prymer have various other devotions and forms of religious instruction not included in the original plan of the book. There is no absolute uniformity regulating what this matter shall be, but it is usually those things which the Church thought it incumbent upon the laity to know: the Creed, the Lord's Prayer, the Seven Deadly Sins, the Seven Sacraments, etc. to which there are often added tracts on various subjects. In the "primarium" described here the added matter, except the translation of St. Jerome's Epistle *Ad Demetriadem*, is that commonly found in the Prymers.

Later the Prymer came to be not so much a book of monastic devotion as a book of religious instruction for the people—"the prayer book of the educated laity."³ The compiler of this Primarium was not, however, making a service book for the use of the people.

¹ For a description of the ms. see pp. 5-7.

² *The Prymer, or Lay Folks Mass Book*, Pt. II, pp. xxxix, EETS. Cf. Maskell, *Mon. Rit. Eccl. Angl.* 1846, III; Littelhales, H., *The Prymer of the Lay People in the Middle Ages*. For a summary of the bibliography of the Prymer cf. Brown, C. F., *Modern Philology*, III, p. 481, note.

³ The Prymer was early translated into English for the benefit of those who did not understand Latin. Cf. Swete, H., *Services and Service Books*, pp. 112-113; Brown, *loc. cit.*, p. 481.

He compiled it for his own use, (fol. 101 b., p. 9), "and aftur to othur in exitynge hem to devocion and preyers to god," and wills it to a chantry priest of his own town to be kept perpetually in St. Nicholas' Church.

The Primarium was begun as early as 1420 and completed, at the latest, by the year 1434. On fol. 16 b., col. 1, there is a half page miniature of one imprisoned praying to the

II. THE DATE. Virgin; the prisoner holds a flowing scroll containing writing, the greater part of which has been erased; under this scroll is the date M.CCCCXX. On fol. 1 ("in fronte codicis") we find, "*Anno domini milesimo. CCCC mo xxxiiij.*" The year 1434 may rightly be taken as the extreme date for the completion of the ms. The composition may well have extended over a period of fourteen years.

Friar John Lacy, a member of the order of Friars Preachers, dwelling at Newcastle-upon-Tyne in the first half of the 15th century was the compiler of the Primarium. This much

III. information concerning the writer the manuscript
THE SCRIBE. itself gives us: On fol. 1 he speaks of himself as "*Iohannis lacy anachorite de ordine fratrum predicatorum noui Castri super Tynam*"; on fol. 101 as "*frere Ion lacy Anchor, and Reclused in pe new castel upon tynde*"; on fol. 16 b., we find "*xpe lacy*"; at the bottom of fol. 17, "*Lacy scripsit et illuminat*"; and on fol. 151, the name "*Lacy*."

To these meagre items of biography I am able to add nothing of consequence.¹ Mr. Welford² notes that "a John Lacy is mentioned

¹ There is no mention of John Lacy in the series of articles on the Black Friars in England in the *Reliquary*, 76-89; in the *Archeological Journal*, 1880-1884; Quetif and Echard, *Scriptores ordinis praedicatorum*; Brand's *History of Newcastle*; Tanner's *Bibliotheca*; Jöcher's *Allgemeines Gelehrter Lexicon*; Bale's *Index*; or in any of the books of the kind available. Miss L. Toulmin Smith has kindly aided me in my search for any notice of this mediaeval penman—unfortunately without result. Miss Smith informs me that a certain John Lacy held an office in the port of London in 1423. Clearly this is another man. The name Lacy was a common one, especially in the North of England.

² *Arch. Ael.*, series III, 80. Cf. also Welford, *Newcastle and Gateshead*, I, 292.

in a deed of January 2nd, 1432 as one of the executors of the will of Richard Clederhowe" of Newcastle. The identification of this John Lacy with the John Lacy of the Prymer is not excluded by the fact that he was at the same time a Dominican Friar and the testator of a will, for the probaton of wills fell within the jurisdiction of the ecclesiastical courts, and was one of the powers of the church tribunal against which the people at this time most loudly complained.¹ This bare piece of information does not, however, aid us in determining how far Lacy resembled the Friar of Chaucer's *Prologue*, or in allowing us to judge whether he was one who deserved the strictures passed upon the Friars by the author, or authors, of *Piers the Plowman*. There is no evidence to inform us whether or not he was a typical member of his order, who made his way over his circuit granting absolution for "a pair of old shoes and a dinner," who knew how to cozen the women and make himself "biloved and famulier . . . with frankelyns over-al in his contree."

The indications in the MS. that John Lacy copied the TREATISE ON THE TEN COMMANDMENTS into his Primarium rather than composed

it are many.² Every page gives evidence of errors

IV. made in copying and corrections inserted in re-

AUTHORSHIP. vision. No other version of the same treatment of the ten commandments exists in Middle English,

so far as I know, and no original from which Lacy copied has yet been printed. There can be, under the circumstances, no speculation as to the identity of the author. Any well meaning priest might have written the treatise.³

¹ Trevelyan, G. M., *England in the Age of Wycliffe*, p. 112.

² For instance: p. 9, ll. 21, 22, 24; p. 11, l. 35; p. 14, l. 2; p. 19, l. 10; p. 24, l. 10; p. 25, l. 28; p. 32, ll. 1, 28, etc. For a description of the MS. see pp. 5-7.

³ Without being tempted into an effort to reconstruct the original or to assign different parts of the composition to the author and to the scribe, I am inclined to believe that the scribe added the story of the unforgiving slandered woman (p. 12) to his original. In the first place, the position of the narrative suggests this possibility. It comes at the end of the "prologus" and is separated from the discussion of the first commandment by two lines of Latin, a convenient place for the insertion of original matter. There is no correction of or addition to the text in the column in which this narrative stands. The spirit and vividness with

Tracts on the Decalogue, containing a systematized condemnation of all sins, with directions for righteous living,¹ were an exceedingly popular form of the clerical literature of the Middle Ages. In the Sermon of Dan Jon Gaytryge²

V. THE TREATISE ON THE TEN COMMANDMENTS. we read: "þe law to knawe God Almyghty, þat principally may be schewed in theis sexe thynges"—the Ten Commandments, the Creed, the Seven Works of Mercy, the Seven Deadly Sins, the Seven Virtues, and the Fourteen Points of Faith. During the years when Lacy was compiling his Prymer, "when the Wycliffite movement was at death grips with the Catholic church," discourses upon any other subjects but those mentioned above were forbidden by the Primat.³

The exposition in these treatises invariably takes this form. There is a prologue⁴—of varying length—concerning the origin of the commandments, showing why they should be kept. The commandments follow in order. Under each commandment are mentioned the manifold ways in which this particular mandate of God is broken,—the various forms of sin especially condemned by this commandment. The discourse concludes with an exhortation, or a threat, to keep the laws of God. In all of the Middle English expositions of the commandments I have been able to examine, the same plan is followed. Both the subject matter and the form are the common property of mediaeval religious literature, and have their ultimate source in Holy Writ and the writings of the Fathers. The phrasing became stereotyped and the expression formalized.

which the story is told is wanting in the rest of the composition. That a copier or translator felt at perfect liberty to insert *exempla* of his own into his original is shown in the treatment to which Robert of Brunne subjected William of Waddington's *Manuel des Pechez*. Crane, *Exempla of Jacques de Vitry*, cites the examples of Bernadius of Milan in his *Rosarium sermonum praedicabilium*, and Gottschalk Hollem in his *Sermones super Epistolas Pauli*.

¹ "Bokes whiche shewe us the way of godly lyvyng, and soulys helth."—Barclay, *Ship of Fools*. For a Reformation complaint as to the excessive number of such books cf. Gau, *Kingdom of Heuine*, p. 3, STS

² Perry, *Religious Pieces*, p. 2, EETS.

³ Treveleyan, *loc. cit.*, p. 127, quoting Wilkins, III, 59 and Gibson, I, 382-4.

⁴ Cf., for instance, Hugo of St. Victor, *De Sacramentis*. Migne, *Pat. Lat.*, cXL.

In neither subject matter nor form does this treatise depart from the conventional mode of treatment. Every thought, and almost every phrase, can be paralleled by passages from other

VI. SOURCE. theological discourses. But the relation between this version and any other tract on the Ten Commandments known to me is not close enough, by a great deal, to lead to a conclusion that this treatise is a copy of any Middle English tract so far published; nor do I know of any Latin original which can be held responsible. Rather than a slavish copy it seems to be a free rendering, in conventional form and style, of matter common to theological literature. The fashion is consistently followed throughout. The text is thoroughly supplied with reference and quotation from the Bible and the Fathers to indicate the sources of the material.

A separate tract on the Seven Deadly Sins, or any detailed treatment of them, is lacking. These sins are, however, enumerated under a separate heading in the same way that the Ten

VII. Commandments, the Five Wits, the Seven Deeds of
THE SEVEN Mercy, etc. are catalogued (fol. 126 b.). It may
DEADLY SINS. have been the intention of the scribe to let this list serve as an index for other tracts to follow. At the end of these lists there is a break in the ms.; but the translation of St. Jerome's Epistle is taken up in the next section.

Earlier, in the TREATISE ON THE TEN COMMANDMENTS, the Seven Deadly Sins personified are introduced in company with those who break the Sabbath by drinking, gambling, and other sins of gluttony. A merry party of gluttons and "wasters of mens sustenance" is assembled for pleasure. The Seven Deadly Sins enter and make merry with the company. Each sin is in his usual habit. Pride is a boaster and hypocrite; Covetousness, full of oaths, causes each one to beguile the other; Lechery relates ribald stories; Gluttony, the "Stuard" of the household, will allow no one to go home until he is fully satisfied with food and drink; Sloth, the "Marchel" of the hall, bringing Idleness with him, keeps the cup always full; Wrath, the "Tresureer," having Envy in his com-

pany, makes up the accounts and warns them all that no one shall speak well of his neighbor.¹

In the books of medieval theological writers the Seven Deadly Sins had been made to assume almost every conceivable allegorical shape ; they had been personified under almost every form that can be thought of.² From the days of Prudentius the battle between the Vices and the Virtues had been raging.³ A very common form which this strife-allegory assumed is that of a castle inhabited and defended by the Virtues, and attacked by the Seven Deadly Sins.⁴ A closely related form of the allegory is that found in the earlier *Sowles Warde* and in the *Abbey of the Holy Ghost*.⁵ In the *Abbey* a religious house is built on Conscience, erected by Obedience and Mercy, and founded upon Patience and Strength ; the Holy Ghost is the Visitor ; Wisdom and Discretion, Penance and Temperance are the officers. A tyrant of the land stormed the Abbey and put his four daughters—Envy, Pride, Grucching, and Evil-Thinking—into possession. But their rule was brief, for the Visitor soon came and expelled the usurpers.

While we do not have the allegory in the TREATISE ON THE TEN COMMANDMENTS completely worked out, there is enough of it to suggest that the writer had in mind a reversed form of the "household

¹ For a neatly tabulated survey of the conventional characteristics of the Seven Deadly Sins see Mlle. Fowler, *Une Source Française du Poemes de Gower*, Menton, 1905, pp. 58 ff.

² Cf. Triggs, O. L., *Assembly of Gods*, pp. lxix ff. To his list of the occurrences of the Seven Deadly Sins in Middle English literature may be added these examples: *Townley Mysteries*, 377, 306, 331; *Digby Plays*, 66; *Englische Studien*, ix, 43; Perry, *Religious Pieces*, 77; *Cursor Mundi*, v, 1524; *Reliquiae Antiquae*, 136, 280; William of Shoreham, 98, 28, 102, 107; R. of Brunne, i, 105; Myrc, *Parish Priests*, 31; Dunbar, *Dance of Seven Deadly Sins*; Lydgate, *Temple of Glas*, 20; *Chester Plays*, 207; Vernon ms., i, 243. For Latin tracts on the Seven Deadly Sins see Append. ad S. Augustinum, Migne, xl; *Vitiis octo*, S. Eutropius, Migne, lxxx, 9; *Vit. octo Princip.*, Aldhelmus, lxxxix, 28; *Vit. et Virtutibus*, Rabanus Mauras, Migne, cxii; *Vit. et Virt.*, Hugo of S. Victor, Migne, clxxvi, 525; Petrus Cantor, Migne, ccv, 44.

³ Cf. Neilson, W. A., "Origins and Sources of the Court of Love," *Harvard Studies and Notes*, Vol. vi, p. 19. Triggs, *loc. cit.*, pp. lxiii ff.

⁴ Cf. the "Castle of Perseverance"; Grosseteste's "Castle of Love"; Neilson, *loc. cit.*, ch. iii, *passim*.

⁵ Perry, *Relig. Pieces*, pp. 48 ff., EETS.

allegory." Taking the place of the House of God, or the Castle of Love, as the residence of the Virtues, is the Tavern, the stronghold of the Vices. Of this household the Seven Deadly Sins are the rightful officers: Gluttony, the "Stuard"; Sloth, the "Marchel"; Wrath, the "Tresureer." But the strife motive is lacking; there are no forces opposed to the Vices.

To the mind of the devout man of religion of the time there could be no fitter castle of wickedness than the tavern. By the Church it was considered the home and breeding-place of all sin.¹ Among the theological writers it is often characterized as the "devil's school-house." Don Michel,² following his source,³ says:

"pe tauerne ys pe scole of pe dyeule huere his deciples studieth. and his oȝene chapele per huer me dep his seruise. and per huer he makeþ his miracles zuiche ase behoueþ to pe dyeule. At cherche kan god his uirtues sseawý. and do his miracles. pe blynde: to ligte. pe crokede: to rigte. yelde pe wyttes of pe wode. pe speche: to pe dombe. pe hierpe: to pe dyaue. Ac pe dyeuel dep al ayenward ine pe tauerne. Vor huanne pe glotoun geþ in to pe tauerne ha geþ oprigt. huanne he comp a-yen: he ne heþ uot pet him moȝe sostyeni ne bere. Huanne he per-in geþ: he y-zyç and y-herp and specþ wel and onderstant. huan he comp ayen: he heþ al þis uorlore as pe ilke pet ne heþ wyt ne scele ne onderstondinge. Zuyche byeþ pe miracles pet pe dyeuel makeþ. And huet lessouns per he ret. Alle uelpe he tekþ per. glotounye. lecherie. zuerie. uorzuerie. lyeȝe. miszigge. reneye god. euele telle. contacky. and to ueele oper manyeres of zennes. per ariseþ pe cheastes. pe strifs. pe manslaxþes. per me tekþ to stele: and to hongí. pe tauerne is a dich to pieues. and pe dyeules castel uor to werri god an his halȝen. and po pet pe tauernes sustyeneþ: byeþ uelages of alle pe zennen pet byeþ y-do ine hare tauernes. and uor zoþe yef me ham zede oper dede asemoche ssame to hire uader oper to hare moder. oper to hare gromes. as me dep to hire uader of heuene. and to oure lheuedy. and to pe halȝen of paradis. mochel hi wolden ham wreþi. and oper red hi wolden do per to þanne hi dop."

¹ Chaucer's Friar, however, "knew the tavernes wel in every toun." *Prol.*, 240.

² *Agencible of Inwit*, pp. 56-7, EETS. Cf. Jusserand, J. J., *English Wayfaring Life*, pp. 130 ff. Cf. Chaucer's "develes temple," *Pardoners Tale*, 8.

³ Fowler, *loc. cit.*, p. 96.

The anonymous author of *Jacob's Well*¹ speaks thus of the tavern :
 "pe tauerne is welle of glotonye, for it may be clepyd pe develysh
 scolehouys & pe devyls chapel for there his dycypleys stondyen &
 syngen bothe day & nygt."

Robert Crawley, writing more than a hundred and fifty years later,
 continues the condemnation :²

"And then such as loue not
 to hear theyr fautes tolde,
 By the minister that readeth
 the new Testament and olde
 do turne into the alehouse
 and let the church go."

The sins appear in the following order : Pride, Covetousness,
 Lechery, Gluttony, Sloth, Wrath, and Envy. This sequence differs
 from that found in Chaucer, Gower, *Agen. of Inwit*, Gregory, or from
 that in Augustine. All agree, however, in placing Pride first in the
 list.³

Only a limited use is made of *exempla* for illustrating the lessons
 taught. We find but five tales. Three of these are versions of
 widely-scattered stories, one is related on the
 VIII. EXEMPLA. authority of oral transmission, and another is said
 to be taken from an author whom I have not
 succeeded in identifying. The sources indicated by the writer are :
Vitae Patrum, Gregory's *Dialogues*, and "Vincencius in *Gestis*
Anglorum." ⁴

I. (p. 12.) A young man slandered a young woman. She bore
 him such resentment for his evil speech that she would not forgive
 him, even when at the point of death she was strongly urged and
 threatened by the priest. She died without the holy sacrament. Her
 spirit afterwards appeared to the man who had slandered her, while
 he was tethering his horse, and told him that she had been damned

¹ p. 147, EETS.

² *Works of Robert Crawley*, ed. Cowper, p. 89, "Of Alehouses," EETS.

³ Cf. Triggs, *loc. cit.*, p. lxxii.

⁴ Cf. Bale's *Index*, p. 514. The title there recorded, *Gesta Anglorum*, I have
 been able to trace no further.

for his sake, but that he still had time while alive to obtain forgiveness and mercy. There was no remedy for her. The priest was sent for to conjure her to some "dry place." The spirit disappeared.

The tale is related upon the authority of an acquaintance, a man of "perfection and credens." This indication of source may, or may not, be true. We must give it consideration when we remember that it was a common custom among the *exempla* writers to add stories of local tradition and sometimes of local happenings to their collections.¹ Furthermore, we should bear in mind the fact that the scribe acknowledges that he has read the other stories, and that search after parallels for this one has been in vain. On the other hand, it should not be forgotten that it was a convention to relate a story on the authority of oral transmission in order to make it more realistic, and to give it a readier acceptance.²

The separate parts of which the story is made up are stock motives. The moral, which is to show the virtue of the shrift and the peril of dying unabsolved, can be illustrated by innumerable *exempla*.³ The appearance of the spirit of one who died unconfessed to warn others is, of course, a commonplace. The handling of the slander motive is unusual. Generally the slanderer is punished.

II. (p. 15.) The second story is related in fewer than fifty words. A Jew was saved from the power of wicked spirits by making the sign of the cross.

¹ Cf. *Jacques de Vitry*, ed. C. F. Crane (Folk Lore Soc.), Introduction, pp. lxvii, lxviii, lxxii, xcvi. Gregory, in his *Dialogues*, is very careful to strengthen the authority of his anecdotes by citing the authority of those who were eyewitnesses, if he himself did not see them. Robert of Brunne vouches for the authenticity of his stories as follows :

"Meruels, some as y fonde wrytyn,
And other that have be seyn & wetyn ;
Non ben thare-yn, more ne lesse
But that y-founde wryte, or had wytnesse."

² In the *Niederlandische Sagen* (ed. Wolf, p. 54), a comparatively late collection, the brother-in-law of the knight, the chief person in the story, is cited as authority. But the same tale had been told by Caesarius of Heisterbach. Examples of this kind can be piled up almost indefinitely.

³ To cite only one or two examples, cf. *Jacob's Well*, pp. 21, 183; Bede, *Hist. Eccle.*, v, xiii. In a large number of instances the Virgin appears and intercedes.

The source is plainly stated to be Gregory's *Dialogues*. It is found in Bk. III, ch. 7 (Migne, *Pat. Lat.*, LXXVII, col. 229). Gregory relates the incident in the following manner: A certain bishop, Andreas of Fulda, an old man full of virtue and good deeds, became tempted by a holy woman who was dwelling in his house. A Jew passing through this city was unable to find a lodging for the night, and made his bed in a temple of Apollo. Fearing the sacredness of the place, he decided to protect himself by making the sign of the cross, though, in reality, he held its power as little. In the middle of the night he woke and saw a strange sight. An assembly of evil spirits was being questioned by their master as to the wicked deeds they had been doing. One related that he had poisoned the mind of Bishop Andreas for the holy woman. Suddenly the spirits were ordered by their master to seek about the temple to find one who did not belong to their order. They soon came upon the Jew, but the sign of the cross was upon him. The devils retired, saying, "*Vae, Vae, vas vacuum et signatum.*" The Jew ran to the bishop and told him what he had seen. He became a Christian, and the bishop put away the woman.

The same tale is found in *J. de Vit.* (CXXXI), *El Libro de los Enexemplos* (XXI), *Alph. of T.* (CCXXVIII) and in *Hand. Synne* (Rox. Club), p. 124.

In *El Lib. de los Enx.*, there are two versions of the story; these are practically the same, except that the second one is considerably fuller in detail. The first version, following faithfully Gregory, concludes: "Ella manera desta inquisicion brevement la dice San Gregorio; mas púedese saber mas largament por un enexmplo que se ley en las Vidas de los santos Padres." However, nothing new is added.

The story has taken on additions in *Handlyng Synne*, while Jacques de Vitry has cut it to a considerable extent. It is faithfully reproduced in *An Alphabet of Tales*. Odo of Cheriton (no. 182) also relates this story. For further bibliography, cf. *J. de Vit.* (ed. Crane), pp. 189-90.

III. (p. 18.) A clerk was greatly devoted to the Virgin, but he was accustomed to use vicious oaths. Our Lady, nevertheless, prayed

to her Son that he might be saved. One day she appeared before the clerk as he was in his devotions, with her child in her arms. His eyes were hanging on his cheeks, his arms and bones were broken, his flesh was rent, and his heart was torn out of his body. The clerk inquired of her who had thus mangled her Child. He was told that he was one of those who had thus injured him. She disappeared. The clerk mended his ways and made a good end.

No source is indicated by the author. He merely says: "We reden of a miracul of oure lady." In none of the large collections described and analyzed by Mussafia (*Sitzungsberichte der Wiener Academie*, 113, 115, 119, 123) or by Ward (*Cat. of Rom. in Brit. Mus.*, II), is this story found. It belongs, however, to a class of Mary legends very common, which may be called "Mary intervention exempla." Where this exact version comes from I do not know.

With some variation the story is told in *Handlyng Synne* (EETS, Pt. I, pp. 25 ff.). This is an addition on the part of the English translator; it is not in William of Waddington's *Manuel des Pechez*. Dr. Furnivall has not traced the borrowing. The two versions differ in these particulars. In *Hand. Synne* the swearer is not a clerk, but "a ryche man"; the Virgin appears to him in the same manner with her wounded Child in her arms, but the conversation between her and the clerk is given at greater length. Mary promises to intercede for him if he will repent and do penance.

IV. (p. 19.) Sir Robert of Worcester was a good and charitable man, but he was a hard swearer; his favorite oath was by "godes spere," or by the "spere of god." After his death a good man prayed continually for his soul. An angel appeared to this man and informed him that it was not the will of God that he should pray for the soul of such a wicked man as the knight had been, for he was damned. Then the angel led him to a "place of paynes," where there was a great pit of fire, in which the knight lay burning. A devil was smiting him with a great spear. The angel disappeared.

Vicencius in *Gestis Anglorum* is given as the source. I have found no notice of a Vicencius who wrote a *Gesta Anglorum*.¹ Bede's

¹ Cf. p. x, note 4.

Ecclesiastical History is usually referred to as *Gesta Anglorum*, but Bede has not told this narrative. The possibility suggested itself that this might be a loose and careless reference to Vincent of Beauvais, for in the *Speculum Historiale*, Bks. xxiii to xxx, he tells of the deeds of the English and French kings. The tale is not, however, found in this section of the book, and, apparently, nowhere else in the volume. Furthermore, William of Malmesbury's *Gesta Regum* is referred to by *exempla* writers as *Gesta Anglorum* (*Cat. of Rom. in Brit. Mus.* III, ed. J. A. Herbert, 1910, p. 511 and p. 536). But the story of Sir Robert of Worcester is not found in William of Malmesbury's history. The careless way in which "in *Gestis Anglorum*" is used seems to indicate that the term might be applied to any book or portion of a book concerned with English history.

There are no other occurrences of the legend known to me. The two motives of which the story is composed are frequently found. It is related in the *Alphabet of Tales*, (no. 305) that a man was virtuous in every way, except that he used "fowle language"; his punishment was, however, different from that accorded to Sir Robert: his body was cut in two. The futility of praying for unredeemably damned souls is also illustrated by a story in the same collection (no. 291), taken from Jacques de Vitry (736, p. 492), who had it from Caesarius of Heisterbach. The vision of hell and the sight of the punished is a commonplace in *exempla*. Cf. Ward, *Cat. of Rom. in Brit. Mus.*; Becker, E. J., *Mediaeval Visions of Heaven and Hell*, Baltimore, 1899.

V. In the *Tract on Confession*, not printed in the following text, is related the story of the two brothers and the book of three leaves. The older of the two brothers was a clerk, the younger a "lewd" man. The clerk was proud and impatient, while the lowly brother was meek and well liked by all who knew him. The clerk inquired of his brother how he had attained the virtue of patience and humility. He was told that it came through the reading of a wonderful book of three leaves; the first leaf was written in letters of gold, the second in letters of red, the third in letters of black. On the black leaf he found his sins, on the red the poverty, suffering and meekness of

Jesus, and on the gold the joys of paradise. When he had finished the reading in this order he despised himself and the world.

The *Vitae Patrum* is named as the source; but, apparently, it is not in the text printed by Migne, *Pat. Lat.* vols. 73, 74. It is well known that the writers of *exempla* often confused the sources which they used, and sometimes wilfully misrepresented them in their desire for a worthy source.¹ If the tale, however, is not to be found in the *Vitae Patrum*, it is one of the most popular and often repeated stories of the *exempla* books. It is in the *Gesta Romanorum* (ed. Oesterly, no. 188), but the English translator has omitted it. (Cf. *Gesta Romanorum*, ed. Herbage, EETS, Append. p. 531.) Wright early published the story without comment (Percy Soc., viii). For further bibliography cf. Oesterly, p. 742. Oesterly believes it to be related to the story of the three crows (*Gesta Roman.*, no. 125), and cites here Byrom's *Three Black Crows* (Chalmers' Poets, xv), of which he probably read only the title.

The task of arriving at any definite conclusions as to the language of the Newcastle-upon-Tyne district at the end of the first quarter of the fifteenth century through the evidence furnished by the present text is made quite impossible by the fact that Lacy's MS. is a copy, by the absence of opportunity for making rime tests and by the really small amount of exact information we possess in regard to the language of this district at this time. The more or less mechanical record of the writings of the more common sounds found in this text will at any rate, it is hoped, be of some value to future investigators of the language of the northmost part of England in the early years of the fifteenth century.

VOWELS.

The forms in which OE *a* (WG *a*, WS *æ*), *e*, *i*, *ī*, *o*, *ō*, *u*, *ū*, *eo* appear in this text follow the usual ME developments and present little of interest. The following observations are to be noted:—

OE *a* (*æ*) before nasals = *a*, *ā* (written *a*, *aa*): *man*, *þan*, *name*, etc.; before nasal combinations = both *a* and *o*: *landes*, *londes*;

¹ Cf. J. Crosland, *Modern Language Review*, I, i, 57.

wrange, wrongesly; honde, hoonde, handes, etc. Although early Southern ME employed generally the *o* in this case in contrast to the early Northern *a*, neither form at this late period furnishes a dialectic criterion. The London Records of this date have both *a* and *o* (Morsbach, *Über den Ursprung der Neuenglischen Schriftsprache*, S. 28; Lekebusch, *Die Londoner Urkundensprache von 1430-1500*, S. 51); while the same orthographic variation is common in the *Townley Mysteries*, *Thomas of Erceldoune*, Richard Rolle and in other Northern texts. Cf. Baumann, *York Urkunden*, S. 16.

In *fache* and *brannyng*, OE *e* appears as *a*. Cf. Sievers, *Grammatik*, 89. Anm. 1; Morsbach, *Schriftsprache*, 59; Baumann, *Y. Urk.*, 21. Anm.

ON *gar* is found once, written *gar*.

i (written *i* and *y*) changes with *e* in *whet* (*withe*), *wethe*, *binemith*, *het*, *wreten*, *sengel*, *wedue*. Luik (*Untersuchung zur eng. Lautlehre*, 209) takes this variation for a lengthening to *e*. It seems to be, however, more a matter of writing than one of sound. It is an orthographic variation extremely common in mss. of this date. Cf. *Englische Studien*, 27, 352; Herrig's *Archiv*, 102, 43; Morsbach, *Mittelenglische Grammatik*, 65. In *bedraden* OE *i* = *a* (through *e*?).

The writing *a* for *e* < OE *eo*, breaking before *h*, *r* and *l* + a consonant is not found. For the usual *e* we have *o* in *world*. OE *geong* (*eo* through palatalization) appears as both *geng* and *ging*. According to Kölbing (*Sir Tristram*, p. xxxi) the last form is Northern. Cf. ten Brink, *Anglia*, 1, 520.

OE *y* is generally written *i*, *y*, as in *firste*, *chirche*, *wyrkyng*, *mynde*, *kynd*, etc. In *mekel*, *evyle* it occurs as *e*. This original Southern writing was not unknown to Northern scribes. R. Rolle has these two words in the same forms. Cf. Kölbing, *Sir Tristram*, p. lxx. It is written *u* in *hud*, *putt* (noun), *cussynges* and *-schupe*. This is another instance of an original Southern form that had ceased to be confined to the Southern district. The London orthography of the day as noted by Morsbach (*Grammatik*, 8; *Schriftsprache*, 38), employs usually *i*, sometimes *e* and here and there *u*. An *Alphabet of Tales* (ms. Northern, fifteenth century) shows a great fondness for the forms in *u*: *furste*, *hur*, *churche*, etc. In *Cursor Mundi* (Add. ms. B. M. 10,036) there are occasional occurrences of the *u*-writing.

WS *ea* 1) breaking before $l + d$ (Northern *a*. Sievers, *Grammatik*, 151, 3) is found as both *a* and *o* in the same word: *halde*, *holden*, *witholdes*, *withaldes* (*old* : *ald* : 6 : 2). Chaucer has here only *o* (ten Brink, *Sprache*, 35); the London Documents generally *o*, beside a few forms in *a*. The forms in *o* are not, however, unknown in the North as early as the fourteenth century. 2) breaking before $h + a$ consonant = *aw*, *au* : *lauzen*, *sawze*, *sauze*. The decisive Northern *a* (Kaluza, *Historische Grammatik der englischen Sprache*, II, 23) is not found.

OE \bar{a} = both \bar{a} and \bar{o} : *haly*, *holy*; *mare*, *more*; etc. Variant forms occur in the same line. The \bar{o} (*oo*) forms predominate in almost the proportion of two to one. The word *haly* furnishes by far the largest number of examples of the *a*-form,—twenty-nine (*holy*, eighteen). The preservation of OE \bar{a} is one of the most decisive Northern characteristics. The Southern and Midland change OE \bar{a} to \bar{o} . *An Alphabet of Tales* and the *North English Cato Version* (*Englische Studien*, 36. MS. fifteenth century) exhibit the same variation of spelling that we find here. Professor Hempl (*Journal of Germanic Philology*, 1, 22) very properly doubts “to what extent Southernly Northern texts with \bar{o} represent a real \bar{o} or only a Southern spelling for \bar{a} .” The occurrence of the *o*-form in a far Northern text is probably always a matter of orthography rather than one of pronunciation. Though the scribe write the two forms, we cannot postulate two pronunciations differing so widely as \bar{o} and \bar{a} in the mouth of the same man at the same time. The writer who uses two forms of spelling for the same word, or for the same sounds in different words is copying from an original with a different spelling representing a different pronunciation from that of his own usage—traces of which he allows to remain in his transcription; or a standard of spelling, to a large degree arbitrary, forces an unphonetic spelling upon him; or lastly the lack of a standard orthography allows him to represent a sound in almost any manner he chooses.

WS \bar{ae} (Mercian and Northern \bar{ae} and \bar{e} , WG \bar{a} , Germ \bar{e}) = \bar{e} and \bar{a} : *reden*, *teches*, *were*, *weren*; and *ladde*, *lattes*.

WS \bar{ae} (*i*-umlaut of \bar{a}) = \bar{e} and \bar{a} : *redi*, *clene*; and *clanes*, *clannes*, *gast*.

Dibelius (*John Capgrave und die englische Schriftsprache*) states

that the *a*-forms are the more frequently found in the North and North-Midland, *ē* and *ō* also appearing in nearly all writers of the North-Midland, while *ō* comes into the North first in the fifteenth century through the influence of the Southern poets. Cf. Kaluza, *Historische Grammatik*, II, 27. Lacy's writing shows no *o*-forms. The weakened *i*-form is seen in *ich* and *ilke*.

OE *ēa* = *ē*: *deeth, deth, deedly, gret, heed*. *Gratur* and *gratust* each occur once,—forms indicating a shortening of OE *ēa* to *ea*. Cf. Bülbring, *Altenglische Grammatik*, § 344a; Kaluza, *Historische Grammatik*, II, 29 c; and Morsbach, *Schriftsprache*, 67. The regular ME development is *a*.

OE *eo* = *ē*: *be, frend, see, fle, seek*, etc. In regard to *beoth*, cf. Notes, p. 38.

CONSONANTS.

OE palatal *č* = 1) initially *ch*: *child, chese, chirche* (*kirk* does not appear); 2) medially and finally *ch* and *k*: *wilke, wiche* (predominating form), *ilk, ich, mekel* (ON?), *-miche, sekas, seches*; *-lokur, -liche*; *penken, penccith*. The palatalized *š*-form is by far the more frequent in the scribe's writing. Cf. Kluge, *Pauls Grundriss*, II, 993; Morsbach, *Grammatik*, 14 and *Litteraturblatt*, x, 101. ON borrowings do not show the palatization: *taketh, sikurly*.

OE *šč* = 1) *sch*: *flesche* (6 times: *flesly* once), *worschup* (3 times: *worsup* 2); *-che* in *fleche* (once); 3) *c* in *englice* (once). Inorganic *sch* appears once in *scheche*. In the auxiliary (OE) *secal* we find both *sch-* and *s-*, the writing in *s-* having a slight advantage—42:31. *sch-* in Northern texts is not uncommon. R. Rolle writes *sh* (*sch, sc*) throughout. *An Alphabet of Tales* and the *Northern English Cato Version* show the same inconsistency between *s-* and *sch-* as we find in this text; while, on the other hand, a few *s-* forms are to be found in the London documents (Morsbach, *Schriftsprache*, 96). In the York records both *sall* and *shal* are used, the former writing being the more frequently employed (Baumann, *Y. Urk.*, 82).

There is no confusion in the medial position between *d* and the voiced *th*, as far as the writing indicates. Cf. Murray, *Dialects of the Southern Counties of Scotland*, p. 121. Final *d* appears as *t* in *lorte*

once (otherwise *lorde*), in *pousant* and often in the past participle of weak verbs. *t* and *d* interchange in *conforte* and *conforde*. We do not find *sente* for *sende*. Cf. ten Brink, *Sprache*, 170 and Smith, *Specimens of Middle Scots*, xxvii.

Final *t* or *d* of the past participle of weak verbs is often written *th*, as is the final *t* in a large number of words: *wrooth*, *weddethe*, *wethe*, *withe* *renthe*, *feeth*, and also medially: *thougthus*, etc. These are without doubt merely orthographic variants. R. Rolle rimes *Judith*: *writt*: *Judith*: *David* (*Prick of Conscience*, ed. Morris, xxiv). Numerous instances of *th* for *t* without apparent cause may easily be cited.

In one word, *vewe*, OE *f* appears as *v* initially, originally from the East Southern dialect. This *v* was introduced in a few words in the London dialect (Sweet, *Short Historical English Grammar*, 189), and was found once by Morsbach in the London documents (*Schriftsprache*, 103, 158). No instance is known to me of this writing in a pure Northern text. Initial *f* for *þ* is found in *fürste*. Cf. Varnhagen, *Anzeiger für deutsches Altertum*, ix, 179. Anm. Note the writing *semfne* for *sefen*.

ng is reduced to *n* in *lenthe*, *st(r)enþe*, *everlastanly*, *kyndom* (also *kyngdom*) and in a few past participles. This may be merely graphic; or it may be a reproduction of the pronunciation: *n* for *ŋ*. Murray (*Dialects*, 53, 124, 534) takes the dropping of *g* before *th* as a characteristic of Middle Scotch, "spellings which are found in the Northern dialect since the thirteenth century." Cf. Smith, *Specimens of Middle Scots*, xxv, and Morsbach, *Schriftsprache*, 100, 109. Initial *g* is never written *y*. There is no case of *-cht* for *-ȝt* or *-ȝth*.

OE *h* is regularly retained. It is dropped in a few words (*evenkyng*) and is present inorganically in *heerly*.

OE *þ*, *ð* = *th* and *þ*. *th* and *þ* appear side by side. *þ* is more frequently used in pronominal forms. *y* is not written for initial *þ*. Confusion with the voiced *d* medially is not met with.

OE *hw* = *wh*- and *w*-. The latter writing is the predominating one (33:13). We find *wy*, *wiche*, *wen*, *what*, *whiche*, *when*, etc. The distinctive Northern *qu* does not occur. Intrusive *w* is found several times in *woon* and *wolde* ("old").

INFLECTIONS.

Nouns.

There is no necessity to distinguish between the various declensions of nouns found in the older periods of the language, for with the exception of fewer than ten substantives all nouns in this text are inflected according to the original *a*-masculine declension.

Nom and acc. sing. end in a consonant or in *-e*. OE endings, if there were any have either disappeared or have been reduced to *-e*. Final *e* is irregular and uncertain throughout, and is in no way a consistent index of length.

Gen. sing. ends in *-es, -is, -ys, -us*, the *-es* predominating. The language of the North prefers the ending *is*. The Scottish writers of the fifteenth century employ *-is* throughout. R. Rolle (*Prick of Conscience*) uses generally *es*. *An Alphabet of Tales* has the same variety of usage that we find in Lacy's ms. A remnant of the old weak gen. in *-an* is seen in *hyr husbonde bed*. *Liif dayes* is a compound noun. Cf. *Beowulf*, 793. Chaucer has *lifes dayes*; *Piers Plowman*, *lyf dayes*.

The dat. sing. is not inflected.

All cases of the plural end in *-s, -es, -is, -ys, -us* (*-as* once. Cf. ten Brink, *Sprache*, 62). As in the ending of the gen. sing. *-es* is the most frequently employed ending—*-es*: 108; *-us*: 45; *-is* (*-ys*) 29. *-s* is used in forming the plurals of nouns of Latin or French origin, as *opynions, supersticions, extorsions*, etc. There are weak plurals in *chilteren* (once *childer*), *izen, breþeren*. *Izen* is a common Northern plural (Murray, *Dialects*, 158-159), but cf. Lekebusch, *Urkundensprache*, 101; and Chaucer's frequent *eyen*.

Umlaut plurals are *men, women, feet*. *Hend* is not used, but *handes, hoondes*. OE neuter plurals without ending are *folk* and *þing* (twice; otherwise *þinges*). *Men* has formed a gen. pl. after the analogy of the gen. sing.: *menus, mennes*.

PRONOUNS.

Personal pronouns.

First Per. Sing. Nom. *I*; Gen. *my*; Dat. and Acc. *me*. Pl. Nom. *we*; Gen. *oure, owre*; Dat. Acc. *us*.

Second Per. Sing. Nom. *pou, þow* ; Gen. (Possessive Pron.) *þi, þin, þine* ; Dat. Acc. *þe* ; Pl. Nom. *ȝe, you* ; Gen. *ȝowre, ȝoure, ȝuwe* (twice) ; Dat. Acc. *ȝow*.

Third Per. Masc. Nom. *he* ; Gen. *his* (*is* once) ; Dat. Acc. *him*. Fem. Nom. *scho* ; Gen. *hir* ; Dat. Acc. *hir, hire*. Neut. Nom. *it, hit, het* (once) ; Gen. *his* ; Dat. Acc. *it*. Pl. all genders, Nom. *þai* ; Gen. *þer* (thirteen times) ; *þeire, þar, þare, þaren, hir* ; Dat. Acc. *þam* (forty-one times) ; *hem* (ten times).

Demonstrative Pronouns.

Sing. for all cases *þis, þat*. Pl. *þise, þese, þoo, þo*. The Northern forms *þa* and *þas* do not occur.

Relative Pronouns.

The relative pronoun is represented by the simple *þat*, or by *which(e)* in combination with the article *þe*. *þat* is often appended to this form, the result being *þe whiche þat*. In some instances the relative is omitted. *At* for *þat* is not used. Bokenam, however, has *at* frequently. *Whom* (Acc. Sing.) is used once.

Interrogative Pronouns.

The following forms are found : *how, hoo, ho, what*.

Adjectives.

Practically all traces of declension in the adjective have disappeared. *Alle* is the plural in all instances but three. A remnant of an old Gen. Pl. is seen in *allur*.

The comparative ending is *-er, -ur* ; the superlative *-st(e), -este, -uste*. The redundant periphrastic superlative is also employed : *moste sikureste*, etc. For the widespread use of this form in the fifteenth century cf. Pound, *The Comparison of Adjectives in the XV and XVI Century*, p. 18.

VERBS

The infinitive retains the full form in *-en, -yn, on* in thirty-three instances, ends in *-e* in eighty-four and has no trace of the old declension in forty-eight instances.

The 3 sing. pres. indic. generally employs the ending *-eth (-ith(e), -uth)*. The forms in *-eth* appear in about the proportion of ten to one

to those in *-s*. Some of the cases which have been counted as 3 sing. may be 3 pl. with the same ending. In the face of grammatical confusion in dependent clauses where the verb is removed some distance from its subject, it is difficult in all cases to determine which number the writer had in mind, since he uses the two endings for both sing. and pl. Of the thirty-five instances where the *-s* ending occurs twenty-one are furnished by the verb *saye(n)* (*saith*, *seith* occurs twenty-four times; *sait* once). *teches*, *sekes*, *leues*, *brekes*, *shewes*, *lettes*, *dwelles* also appear. The ending is *-t* in *happet*, *sendet*, *spillit*, *kepit*, *oppressit*, and *semet*.

The 3 pl. furnishes the only examples of plurals in *-s*. Of eighteen such cases fourteen are furnished by the verb *do*. The plural ending is otherwise *-e*, *-en*. There are forty-seven 3 pls. in *-e*, *-en*.

The imper. is sing.—, *e*, *-eth(e)*; pl. *-eth(e)*, *-uth*. There is no imper. in *-(e)s*.

The pres. part. ends in *-inge*, *-ynge*, *-yn*. There is no instance of the Northern *-and*.

The past part. of weak verbs ends in *-ede*, *-d*, *-id*, *-ud*, *-de*, *-(e)t(e)*, *-eth(e)*; of strong verbs, *-en*, *-on*. The preservation of the *-n* in the strong verb is a characteristic of the early Northern dialect, where the past part. had dropped the prefix. In the South the *-n* fell off in the fourteenth century, while the prefix was preserved. Still, the retained *-n* was the rule in the London language in the second quarter of the fourteenth century (Morsbach, *Schriftsprache*, 142). The prefix is employed here in a few instances; it appears as *y-*, *i-*.

DIALECT.

Fortunately, we are not compelled to depend upon the extremely precarious test of dialect to determine the home of the writer of this ms. This information is furnished by the scribe himself. At the time when this ms. was written Middle English dialects were confused in their writing to such an extent that very little dependence can be placed upon the tests generally set up for the determination of dialects at an earlier date. It is at once apparent, however, from the summary of the phonology and grammar given above that, so far as these tests can be applied, the basis of the dialect is East Midland,¹ which

¹ Such forms as *-us*, *-ud*, *-ut*, frequent enough in this ms., are given by Morsbach

had at this date practically come to be the prevailing form of writing for all dialects.¹

Midland characteristics of the writing are :—1) OE $\bar{a} = \bar{o}$; 2) WS $\bar{e}a$ (breaking) = \bar{o} ; 3) OE $hw-$ = $wh-$; 4) OE $s\check{c}$ = sch ; 5) OE \check{c} is palatalized ; 6) the verbal system exhibits a predominating number of Midland forms ; 7) the pronoun shows *hem* and *here* for *þam* and *þeire*.

Northern are :—1) OE $\bar{a} = \bar{a}$; 2) WS $\bar{e}a$ (breaking) = \bar{a} ; 3) OE $s\check{c}$ = $s-$ in *sall* ; 4) OE \check{c} is unpalatalized ; 5) the verbal system employs the present indicative suffix *-s*, and the past part. *-it* (Cf. Morsbach, *Grammatik*, 7). But the following distinctive Northern characteristics are wanting :—1) *qu-* for *wh-* ; 2) *-cht* for *ȝt* ; 3) present part. in *-ande* ; 4) the demonstrative pron. $\bar{p}\bar{a}$, $\bar{p}\bar{a}s$; 5) insertion of *i*, *y* to indicate the length of preceding vowel \bar{a} , \bar{e} , \bar{o} . Furthermore, specific Northern words are sparingly found :—*gar* and *ded* each once, *pick* ("pitch") twice, and *till* three times ; *kirk*, *at*, *barn*, *hende*, *samen* are not used.

There are, indeed, a few characteristic Southern writings :—1) *w-* for *wh-* ; 2) OE $y = u$ in four instances ; 3) OE $f = v$ initially once.

It is no easy task to draw dogmatic conclusions in regard to peculiarities of English dialects in the fifteenth century, a time when everything was linguistically unsettled and uncertain. It is difficult to say how far a Northern scribe was influenced by the manner of writing in the Midland district lying near him, or to judge accurately the weight that the rising standard language had with a friar of Newcastle-upon-Tyne in the second quarter of the fifteenth century.

In view of the preponderant Midland coloring of the writing in this text, together with the unavoidable assumption that the ms. is a copy, the conclusion naturally lies that the original from which John Lacy copied was an earlier Midland ms. In copying, the Northern scribe followed fairly faithfully the writing of the original, altering the text into the manner of his own writing in no methodical fashion, with little care, seemingly, as to which form he wrote.

(*Grammatik*, 7) as characteristic of West Midland in contrast to the *-es*, *-ed*, *-et* of East Midland. This variation of vowel in the unstressed syllable is so widespread even in the fourteenth century that no dependence can be placed upon it as a dialectic criterion.

¹Emerson, *History of the English Language*, 79.

A TREATISE ON THE TEN COMMANDMENTS

THE MANUSCRIPT

The TRACT ON THE TEN COMMANDMENTS here printed for the first time is taken from St. John's College, Oxford, MS. 94, fol. 119–fol. 126, a vellum folio, $10\frac{1}{2} \times 7$ inches, of the first half of the fifteenth century.¹ The manuscript contains one hundred and fifty-one folios, and is divided into fifteen chapters. Bound with a heavy dark green binding (19th. century), it is in a splendid state of preservation. The text is beautifully illuminated throughout with many fine miniatures in colors and burnished gold. A few of these miniatures are partly scratched over; one of the figures on fol. 1 b has been cut out. The chapter headings are written in red, and the Latin in the English text is underlined with red. The manuscript was formerly in the possession of John Bellingham, whose name is written on the original binding. It is not mentioned by Bernard, *Catalogus Librorum Manuscriptorum* in *Unum Collecti*, Oxford, 1697; but it is fully described by Coxe (1852).

Although it is evident that different parts of the manuscript were written at different times, the writing throughout is clearly that of the same scribe. It becomes gradually more uniform as he proceeds. At fol. 127 the writing changes perceptibly, growing larger in size and more angular in shape; but about fol. 130 it regains by almost imperceptible degrees the form preceding fol. 127. Between the lines and in the margins there are frequent corrections of and additions to the text. These are, however, of but slight importance, merely the corrections of such errors as a penman will naturally make in copying,—the insertion of words carelessly omitted, or the altering of clearly mis-copied forms. There is no re-writing of seriously involved or misunderstood passages. Some of the alterations of the text are in the hand of the first copyist, both at the time of the first writing and at

¹Two dates are found in the MS.: 1420 and 1434.

the time of a later revision ; while others are in a second hand, — probably that of Roger Stonysdale, to whom John Lacy, the first scribe, willed his book. In the foot-notes the first hand is denoted by A, the second hand by B.

Coxe, *Catalogus Codicum mss qui in Collegiis Aulisque Oxoniensibus hodie adservantur*, Pars II, p. 26, gives the following description of the contents of the manuscript :

1. Commemorationes de Sanctis, tabulis pictis, numero xxxvii., illustratae. ff. 16.

2. Kalendarium. fol. 10.

3. Horae B. Mariae Virginis, Litaniae, Officium defunctorum, Orationesque, hic illic tonis instructae musicalibus. fol. 17.

4. Orationes privatae ex SS. Augustino, Beda, Thoma Aquinate, et Augustino. fol. 102.

5. Orationes aliae, Psalterium S. Hieronymi, etc. fol. 108.

6. Commentarius in Decalogum ; *Anglice*. fol. 119.

Incip. praef. "Takuth heed and ze mow understonde that God has gifen us ten commawndementis."

Incip. comment. "The first¹ commandement of God, Non adora-bis deos alienos, That is thou sallt not honor no fals godes, rixt as oure Lord God has saide."

7. Septem peccata mortalia, opera misericordiae, sacramenta, etc. *Anglice*. fol. 126b.

Tit. i. "The semfne deedly synnes."

8. S. Hieronymi ad Demetriadem epistola in capitula quatuordecim distincta, subjunctis aliis quatuor capitulis ; praevia tabula ; *Anglice*. fol. 127.

Inscribitur, "Heer begynneth the pistyll of Seint Ierom the wiche he wrotte to a mayden Demetriadem²"

Tit. cap. xv. est iste, "How that a man or a woman schal doo when that doucion³ is withdrawen, and how that thai schul stonde stabul in the loue of God."

9. Tractatus de confessione ; *Anglice* ; fol. 142 b.

Tit. "Heer begynneth the tretty that perteyneth to confessione."

¹ Ms. firste.

² Ms. demetriade.

³ So the ms.

Incip., "Confession may nought¹ been departith for to telle to oon prest and make open!"

10. Sententiae ex SS. Patribus collectae. fol. 148 b.

11. Carmen de confessione ; *Anglice*. fol. 149.

Incip. "Now to the honor of God and the blessud Virgine Marie se² clene."

¹ Ms. nough.

² Ms. so.

Orate pro anima fratris Iohannis lacy anachorite de ordine
 fratrum predicatorum noui Castri super Tynam qui hoc pri-
 marium dedit domino Rogero Stonysdale Capellano ecclesie
 sancti Nicholai noui Castri super Tynam ad totum tempus vite sue.
 (fol. 1) et post mortem predicti domini Rogeri. volo ut tradatur
 alii presbitero dicte ecclesie secundum disposicionem
 dicti Rogeri ad terminum vite sue ; & sic de presbitero in presbiterum
 in eadem ecclesia remanendum dummodo durauerit ad orandum pro
 anima predicti Iohannis lacy Anachorite. Anno domini millesimo.
 CCCcmo XXXiiijto.

Preyeth¹ for þe saul of frere Ion lacy Anchor, and Reclused in
 þe new castel upon tynde: þe wiche þat wrooth þis book, and
 lymned hit to his awne use. and aftur to othur, in exitynge hem
 to deuocion and preyers to god. And perfor, for þe
 (fol. 101b) blessinge and loue² of god And oure lady ; And of seint
 (fol. 102) Michael, And of him þat made þis book, þat neuer
 man ne woman lete departe þe engeliche from þe
 latyn, for diuers causes þat been good & lawful to my felynge.

Incipit prologus—id est prelocusio.

Takuth heed & ge mow undurstonde þat god has gifen us ten
 commawndementis. þat is. þat ille a cristen man religiue &
 seculer awt³ for to kepe parfitly. as þai wol faf þer saules.
 And þat³ may ge se be many resonnes. ffor man was principally
 ordayned for to be obedient to god and to drede him. and for to kepe
 his commawndementis. As saloman sais. *Deum time. & mandata eius*

¹ This paragraph is in large gold letters.

² The *t* is above the line by B.

³ Above the line by A.

observa. ¶ Anoper roson is. pat god has gifyn his malison to alle pat doos agaynes his biddyng. *Psalm. Maledicti qui declinant a mandatis tuis.* In *deutronomio.* xxviiij. wher pat oure lord god (fol. 119
col. 1) sais. ¶ if pou haf my commaundementis in despite. and settist pam at litul. pou sallt haf my malison in towne. and withouten towne. ¶ ffor waryed salle be pat comith of pe. ¶ That is to say. Thi childeren. if pat¹ pai followen pi wayes. pai salle be waryed. ze and pine howse. & pi bestes. pi corne. and alle pat perteynnethe to pe. ¶ And perto pi self² salle haf my meleson weper pat pou³ gast in. or pou gast out. & wydur pat euer pou gaste. euyl day salle pe betyde. and pe payne of helle to pi rewarde. ¶ ffor to hem salle god say. *Ite maledicti in ignem eternum. qui paratus est diabolo. & angelis eius.* That is: God schal say at pe day of iugement. Go ze fro me. ze waryed in to pe fire of helle. pat is dixth to pe deuil. and alle his angelis. & to alle pam pat hathe my maleson. ffor pat be poo pat han my commaundementis in despite. ffor *seint gregor says.* ¶ ffor prouinge of *luf.* is castinge forth of *pe werke.* ¶ Bot to pam saith god. pat obediently & mekely kepithe my commandementis. he schal haf my blessinge go he in. go he out. and zoure childur. & zowre bestes. & zowre corne. & hous. & alle pat tille zowe langes: & widur so ze turne. ze salle be blessud. & good day salle ze haf & ioy[#] withouten ende. ffor to pam God (col. 2) salle say at pe day of iugement *Mathei. xxv. Venite benedicti patris mei. parcipite regnum quod uobis paratum est ab origine mundi.* ¶ That is, sait god. comithe ze pe blessed chirderen of my fadur. & take ze in possession pe kyndoom pat is maad redi to zow fro pe makynge of pe worlde. ¶ ze schul undurstonde pat peer been sum men & wemen. & pai say pai may not kepe pe ten commandementis of god. and pai say pat pai been so hefy and straith to pam pat pai may not kepe pam. ¶ Alle pese been undiscret & unreasonabul. & not wys in gouernayle. pat say so wilfully. ¶ ffor heer pai putte agret defauthe to god. per as may noon been. ¶ ffor if pat he commaundethe his preceptis for to be kepid up payne of deedly syn

¹ In the margin by A.

² The *l* in *self* is written over an erasure.

³ *pat pou* is repeated and struck out with red ink.

to alle degrees. both to religi^{us} & to seculer. to weddethe. & sengelle noon accepte. but it were so bot pat pai mixth kepe pam if pat pai wolde. it were agret defaute in god. per as may noon been. ¶ ffor he gaf neuer precepte. ne commaundement to noon of his resonabul cretures bot pat pai mowen kepe pam so rosonabully if pat pai wol. pat pam needeth noxt to synge deedly. if pat pai wol trauelle gostly. for by pis trauelle gostly. we ouercome pe deuel. pe world & pe flesche. & for to haf rewarde in pe blisse of heuene. for pis pouer hath pe saule gifen of god be grace to ilke acristen men & wemen. ¶ ffor we reden in pe gospel. Mathei. xix. luce. xvij. per cam aman to criste & sayde to him. good maystur. what good ping^e salle. I. doo pat. I. haf euerlastinge lijf. ¶ & criste answerde him & saide. kepe pou pe commaundementis. if pat pou wolt entre in to euerlastinge lijf. ¶ So ze mowe undurstonde pat god confermed it in pe olde lawe sikurly wreten into tabullus of stoon. & oure sauior criste ihesu confermyng^e pam in pe newe lawe euerlastanly into pe tyme of doom. ¶ Than pis zenge man saide to criste. I. haf kep^{id}

(fol. 119b) alle pese ping^es from my zowthe[#] what salle. I. do mare. Than crist saide to him. if pou wolt be perfit. go pou & selle alle ping^es pat pou hast. and gif it to pore men. & pou salle haf tresur in heuenn. & come &¹ sue pou me. ¶ Now taketh heed ze wrecches & kaytifes. pat sayen pat it is straye & harde for to kepyn pe commandementis of god. and grucchen per agaynes. ¶ Lo pou wrechee. if pat god had gif pe a commaundement & acharge. pat pou schuldest haf sold alle pat pou haste : & gif it to pore men. pen pou wreche woldest haf playnned & grucchud sore a gaynes god. ¶ If pat pou grucche agaynes pe wordes & doctrine of oure lord ihesu criste.

wer pat he seith in pe gospel of seint Matheu *Mathei.*
id est. hoc fine v. *Non mechaberis. Ego autem dico vobis. Quis omnis*
ut eam concu- *qui viderit mulierem ad concupiscendum eam. iam*
piscat: mechatus *mechatus est eam in corde suo.* ¶ fforsothe. I. seie to
est eam in corde *mechatus est eam in corde suo.* ¶ fforsothe. I. seie to
suo. ¶ id est. *zow. ffor whi. euery man pat seeth a woman. for to*
causa ruine *coueyte hir: now he hath don lecherye bi hir in his*
 herte. pis he seith generally to alle. ¶ Then if pat pou be vexid or
 meued. pen² be penke pe of pi rewarde pat pou schalt haf of god for

¹ Above the line by B.

² Above the line by A.

pe . . . And taketh heed. & be penke pe wel pat per been. a pousant men & wemen of religius. & also of seculeres pat been fairer. schaplokur. and mizthior in alle. pe wilke pat been ful clene & chaste in lijfinge. and al per lijf dayes be bounde per to. pe wiche pai kepe¹ pam ful clene for godes sake & rewarde of blisse. *Ysidorus de summo bono. Qui dei precepta contempnit audire. deum non diligit. Non potest a domino merere quod petit. qui non vult audire quod iussit.* ¶ Thre pe firste commaundementis of god teches us. how pat we salle loue. & beren us queemfully to oure god. ¶ And pe semenith oper commaundementis. telleth us how pat we salle loue oure euyncriston. & be truge to oure neigbur. for he pat is an hundur myle from pe. is as wel pi neigbur as he pat dwelles allur nexith pe. ¶ These ten commaundementis wrot god with is fyngures in two tabulles of stoon. *id#* (col. 2) *est. per spiritum sanctum.* & gaf pam to moyses. & bad him techen pam to be pepul of isrl. pat weren undur pe ledyng of moyses. & aaron. is broper. ¶ *Seint Austin sais.* Alle pe commandementis of god. been referred to charite. ffor withouten charite. per may no man be sauid. And pe grounde of charite stondeh in pe loue of god. & of pi neigbur. *Seint ion saith in his canon.* ¶ He pat loueth not his broper. pat is his neigbur. pe wich pat he seeth alle dayes. how pan may he loue god. whom he seep not. ¶ Ther fore seith. seint² ion. he pat saith pat. I. loue god. & hatith his neigbur. he is alier. *Augustinus. Qui sine caritate. nemo potest sauius esse. Omnia precepta diuina. referuntur ad caritatem. Caritas est perfecta dileccio in deum & proximum.* ¶ I pat wrot pis booke. spake oones with aman of perfeccion & of credens pat tolde to me of azenge man. & of azenge woman pe wilke pat he knew. & be fel in his tyme. hit happet so pat pis zenge man sclandured pis zenge woman with an oper man. & it was not soop. pis woman toke it wondur hefy. wan pat scho herde per of. And aftur mony dayes pis woman felle wondur. seek. pe preste was sende aftur with pe holy sacrament. & so scho was schreuen. & pe preste asked hir. if pat scho were in charite to alle men & wemen. & in wil to forgif pam. And scho answerde & saide. I. forgif alle men & wemen saf oonly oo man. pe wilke scho saide pat fals sclandurid hir. & him scho saide scho wolde neuer forgif. And pen saide pe preste. nay

¹ pe above the line by A.

² In the margin by A.

dougtur it may not be pis. pou moste forgif to alle. it wold not be. so
 pe preste tok pe holy sacrament & went hoom. so it fel pis woman died.
 Soone aftur. pis same man pat slaundured pis woman wente up apoon
 aday to remewe his hors. pat stood y-tedured in gras. or pastur. and
 as he was abowte for to tak up pe stake. him pougth pat scho stood be
 sydes him. And he saide art# pou silke a woman. And
 (fol. 120) scho answarde & saide. I. am pe spirit of silke a woman.
 & woo worthe pe saide scho for. I. am dampned for pi sake. Bot
 anoon saide scho. tak pine hors & fache hidur pe preste. So pe preste
 cam. & coniured hir. & scho saide scho was dampned for scho died
 out of charite. for scho wolde not forgif pilke man pat slaundured hir
 untruly. neuerles. scho saide. he may haf mercy be contricion &
 penans wil pat he is heer. bot per is no remedy to me. per for seide
 scho to pe preste. coniure me to sum drize place out of pe way. pat. I.
 may haf. vij. foote of drines & so he ded. & sodenly scho was agon.
*Iacobi. ij. Qui offendit in uno: factus est omnium reus. id est. circa
 caritatem facit. in qua pendent omnia. silicet. quantum ad vitam
 eternam.*

The firste commaundement of god.

Non adorabis deos alienos. That is. pou sallt not honor no fals
 godes. Rigt as oure lord god had saide. I. bidde zow pat ze
 haf studfaste by leue. And studfaste hope. And parfith
 loue to god & to zoure neizbur. ¶ ffor his commaundement. biddeth
 pe to loue him ouer alle pinges. with alle pin hert. & saule & mynde.
 and pin neizbur as pi self in alle uertues. And so pe childe. to fadur.
 & modur. *In hiis duobus mandatis. tota lex pendet & prophete.
 Mathei. xxii. ysidori soliloquiorum. Quod tibi fieri vis. fac alteri.
 Quod vis fieri tibi alteri non inferas.* ¶ Agaynes pis precepte. & com-
 mandement of god. doos thre maner of men. ¶ pai pat trowen &
 truste in wyche craftes. ¶ or be pe deuilles craftse sekis helpe of seke-
 nes. ¶ or elles helpe# of defens agaynes par enmyes.
 (col. 2) & foos. ¶ Or elles for to arayse pe deuille for to with
 ho pat staal pe good. ¶ Or elles for good pat is hud. or stolon. ¶ Or
 gar charme per childuren.¹ or bestes. And also of alle coiurisons pat

¹ The l in childuren is in the margin by B.

been euyll. ¶ And also expermentis. And of turnynge of loues. & of keyes. & of sorcere in rynges. ¶ And alle oper sorcereus & charmus. & writtes. ¶ Alle pese mester men. & wemen. pai been out of pe feith of haly chirche. And do agaynes pe commaundement of god. ¶ ffor¹ nopinge of pese¹ usud with outen pe consel of uertues lijfers. & rigth good clerkes. & per to uertues in lijfinge. ¶ And also per been many &² han been by fore tyme. pat han halde many euyll opynions. both men & wemen agaynes pe feith of haly chirch & agaynes studfast fieth of haly chirche wilfully. ¶ Lo wat seint Austin seis to alle silke men. & wemen by forsaid. ¶ pese maner³ of men han⁴ lost pe byleue⁴ he sais of cristondam ¶ And pai beem felaus to paynimus & to hethenmen and for to haf paynne endeles. bot it be so pat pai haf repentans her. & do penans per fore. *Raimundus dicit.* ¶ *Regulariter. Omnis dunnancia quocumque predictorum modorum. uel alio simili fiat prohibita est. & maledicta a deo. et sancta ecclesia tamquam ydolatriam. & infidelitas.* ¶ Now ze wemen takethe ze heed. for per been many of zow pat errith be mys byleue. & obstinat of wyt of zowre childeren pat been new boren or pai been cristunned. & aftur maken supersticions. pe wiche been not laful. and pai been reprouabul. As for to lay it in a syf bifore any oper pinge. because of wicked wixthes. & per to bred & chese. or[#] elles of pe fadur of pe childe sum preuy clooth. ¶ or elles in tyinge to stool. of forme. and so of oper pinges pat is not laful. ¶ Bot ze schul undurstonde pat. I. writte pis pat ze schul haf consciens per of. and for to amende it in tyme to comynge. ffor. I. do zow to withe. it is not laful. for be silke supersticions pe wicked spirit oftetyms hath puwer of pe childe. alle his lijf dayes aftur in sum mater aftur pe child haath disposicion to. & mekel of zowre defaute. ¶ Bot ze wemen. ze mow undurstond pat pis is laful & moste sikureste to zowre childuren bope for body and saule. and moste sikureste to zowre consciens ¶ Whan pat pe childe is boron. wrap it in fayre lynnyn clooth & warme. and lay it as ze see beste for to doo. with outen ony supersticion be forsaide. and pan make pe signe of pe cros per up on: and as sone as ze mowen & in hast lett make it acristen man. or woman. ¶ *Seint gegor rehersith in his⁵ dyalogus.*

¹ Written in blacker ink by B over an erasure.

² Above the line by A.

³ The r is above the line by A.

⁴ *han lost pe byleue* is repeated and struck out.

⁵ Above the line by B.

of aiew. pat was an uncristen man. was saued from þe pouer of wicked spiritus be signe of þe cros pat he merked up¹ on him. & þer power was adraw be cause he made þe signe of þe cros up on him þai mizth do him no durans. ¶ And also we reden of an oper iew on þe same wise. of þe feste inuencio sancti crucis. ¶ ffor ȝe schullen fynde þis for þe beste & moste sikureste. to þam pat been cathecuminus. with outen ony supersticion before said. saue oonly þe signe of þe cros.

¶ Also agaynes þis commaundement men doos þat for hope of mannes help pat leues þe serues of god. or pat brekes þe commaundementis² for hope of lordschup. or for hope of

wynninge þorge crafte of trauel leues his preers. or lettes for to go to chirche on þe sonday to serue god. ¶ ffor god sayde be *Ieremi þe prophete*. wereid been pilke men. pat for any þinge leues godes serues pat he schuld do. Or for ȝernynge of ony godes.³ doos wilfully synne. *Ieremie. xlvij. Maledictus qui opus dei facit fraudulentem. uel secundum aliam literam negligenter.* ¶ The pryddde maner of men is. when pat aman wol for loue of his flesche: or delite. or for drede of bodely payne. or for drede of deeth. or for fauour of man. wol do agaynes þe biddinge of god. & of his commaundementis. he what euer he be. he has in his wille forsaken him. and has maad pat his god. pat was þe cause of brekyng of his commandementis. *Mathei. vj. ubi enim est thesaurus tuus: ibi est & cor tuum. gregorius. Probacio ergo dileccionis. est exhibicio operis. Augustinus. homo ab homine colitur quod pre ceteris diligitur.* The undurstondinge of þese textis is. pat þinge pat þou loueste meeste. and pat þou erte moste bisy to wynne. or to plesse. & lapuste to lose: þan þi wille & þi deede schewes welle pat. pat is þi god. ¶ ffor it is þe commaundement of god pat þou sallt loue him ouer alle þinge. & þi neizbur as þi self in alle goodnes & lafulnes. Bot bi þis it semetwel. alle þinges pat men louen agaynes godes wille þai make it þer god. ¶ ffor gret syn it is to man. or woman. for to loue þe creature more þen þe maker of þe creature *Mathei. x. Qui amat patrem. aut matrem. aut filios. aut agros. etcetera.*

(fol. 121)

¶ Oure⁴ saueour criste ihesu rehersith in þe gospelle of saint Matheu & saith. pat what man. pat loueth fadur. or modur. wijf or childe. broper or sustur. lond. or rente more þan me. he is not worthi

¹ In the margin by A.

² Altered by B to *goodes*.

³ Above the line by B.

to me. ¶ Now pou man or woman weper euer pou be. penke pou salt diee. & ich salle be rewardeth aftur his wirkyng aftur he salle passe hennes. & sett not pin hert on pat salle sone passe. ¶ ffor seint gregor saithe. *Presencia gaudia sequuntur perpetua lamenta: nemo potest hic regnare & gaudere cum seculo. & illic regnare cum deo. non meretur post mortem habere gaudium. qui ante mortem. non cognouit se moriturum.* ¶ Therefore. wen pat god visithit pe. with los of godes. or elles he taketh to him wijf or childe be pestilens. or bi ony oper sekene. pen be not gruching ne grownnunge agaynes pi maker god. & pen putt pi wille in to his wille. ffor he taketh aman or awoman wen pat it is beste for pam. and plesinge to him. perfor crye pou not ne gret not agaynes god. Ne fle not pou pe sande of god. fro oo place to anoper. pou ne pi childeron for no pestylens. ne for no silke maner pinge. ¶ ffor pou salle undurstonde. pat it is laufulle. if pat pou be seeke for to use medicinus to lenthe pi lijf in goodnes for to serue god pi maker. Bot for to flee. or avoyde pe visitacion of god. I. konnot fynde. pat. pat it is laful in serten. not plesinge to god. *Seint. Bernard* sais. Ther is no sikur lijf with outen a clene consciens¹ wer pat aman abidith deeth with sikurnes. & resaiueth him with swetnes

The secunde commaundement of god.

Secundum mandatum. *Non assumes nomen dei in uanum.* That is. ze salle not take pe name* of god in vayne. ¶ Agaynes pis comandement trespas men & wemen in thre man of wyse. pat is: he pat swerith needles. wher pat men wolde troue
(col. 2) pam with outen ooth. ¶ And anoper is to pam pat swerith fals in comyn speche. or in byinge & sellynge. or a gaynes consciens. in pat pai knowe wel pat pai swere fals. or swereith pat he can a pinge or knowith a pinge pat he knowith nozth. ¶ Also. he pat sweres custumnabully. & haath in custom to swere & dismembur. & drawes lymme from lyme of oure lorde ihesu criste pat is: he pat sweres by his herte. & be his igen. and als be his armus. sydes. & wondes. & so of oper dismembringe of him. ¶ These maner of

Quia scriptum est Os quod mentitur occidit animam. & perdes omnes qui locuntur mendacium. Jo capitulo. sapientie.

¹ In the margin by A.

me upbraydeth him. þat he be cam man for us. And þai syn deedly.
¶ ffor riȝth as fleſchely ſekenes ſleeth þe body. Riȝth ſo dooth
goſtyly ſekenes þe ſaule. ¶ *Ezechielis. xviij. Anima que peccauerit:*
ipsa morietur. glossa. Et non erunt in memoria iusticie quas fecit.
into þe tyme he be rayſed from deeth to lijf. be grace of contricion &
penans doinge. *Ecclesiastici. xxiij. Vir multum iurans replebitur*
iniquitate. et non discedet a domo eius plaga. ¶ Also. þoo þat ſwerith
by heuenn. or be erthe. or be oughþ þat is in hem. þan þai ſwere by
þe maker of þam. and þat¹ is as mekel to ſay. I. take god to wittnes
þat maad heuen & erth. þat my word is truth & ſooth. And if þat
het be fals. he wolde þat god bar him fals wittnes. and ſo for to do
agaynes his awne techinge. & his commaundemetis. Acordinge
heerto ſaith ſeint auſtyn. *Quid est per deum. nisi*
Augustinus. testis est deus. and quid est testis est deus. nisi per
deum. Quia per lapidem iurat falsum. periurus est. quia non lapidem
qui non audit. set^e eius creatorem adhibem testem.
(fol. 121b) *Mathei. v. Non iurare omnino. neque per celum neque*
per terram. Sit sermo uester. est. est. non. non. Quod
glossa. id est. autem hijs habundancius est a malo est. ¶ Quare ergo
cum affectu. uel assiduitate. dicit dominus in euangelio. sit sermo uester est. est. non.
non. Responsio. Quia affirmacio uel negacio. que est in
id est. ex infini- corde debet esse in ore. Iacobi. 5. Ante omnia nolite
tate eius cuius iuratur. fratres mei iurare neque per celum. neque per terram.
neque per aliud quodcumque iuramentum. Sit autem
sermo uester. est. est. non. non. ut non sub iudicio
decidatis. Enſamplul to alle criſten men & wemen. we reden in þe
goſpelle þat oure ſauyor criſte iheſu ſwar neuer. Bot it were forſothe.
Or truly. Or in ſerten. Or ſo be it. ¶ Neuerpeles. in aiuſte & in
anopon cauſe be conſtrayinge of holy chirche lawe. or londes lawe in
a¹ gret cauſe. ſo þat þe¹ cauſe be iuſteful and riȝtful in a¹ true conſciens
to þi witynge. heringe. and knowinge. it is lawfull for to ſwere¹
be god.¹ bot in no comyn ſpeche. ne in Idulnes. ¶ ffor to ſchew
aſooth in amater þat needes. þat is lafull. þat þou knaweſt well it² is
true conſciens. it is laful for to ſwere² be god & be noon oper.² but
neuer fals ¶ ffor haly writte ſais. The mowȝth þat lyeth ſleeth þe

¹ Above the line by B.

² In the margin by B.

saule. ¶ Now taketh heed. and ge¹ mowe lerne wat longeth to aiuste & a rigtful ooth. ¶ ffor and it be oper wise usud. it is fals. & lesynge. & periuri.² in pe sixth of god³ ¶ *Jeremy be prophet. Ieremie. iij.* saith. pat to a iuste ooth. langeth thre pinges. ¶ The firste is truthe. ¶ The secunde is good profit. ¶ And pe thridde is resonabul doom. And if ony of pese thre pinges faylen from pin ooth pan is pi ooth ydul. & gret syn displesinge to god. ouper for fauer of man. or if pat
 it be agaynes truthe. & good consciens. ¶ Also per ben
 (col. 2) sum pat[#] han in consuetude in byinge and sellinge. and also in comyn speche consuetudely sweringe. & in dismembringe of oure lorde ihesu criste in custom. & in consuetudo & in Idul wordes. I. sai it is deedly synne. ffor pe euyl custom encresith pe syn. And also he pat swerith fals with avisement. & hath it in custom. ¶ Also pe comyn pepul bothe men & wemen offendith. bothe genge & oolde in sweringe in comyn speche gretly. & because pai han it in custom iche one to oper. & is not undurnemed³ & perfor³ pai haf no consciens per of. bot pe syn is greues and agaynes pe commaundement. ffor he telles us. as it is sayde be fore and geues us ensampul. & teches us how pat we schulde usen us to sweren. fforsope. truly. & sertely etcetera.² ¶ Bot now pe comyn sweringe of comyn pepul. is be good. be oure lady. be seint ion. be heuenn. by my saule. & so of many oper. I. say it is syn. & an euyl custom & lesinge of grace & displesing to god. ¶ *Causa institucionis est duplex. una. propter infirmitatem hominum de facili dubitancium. Alia causa est. propter intandam ydolatriam. per fore in aiuste & constraynninge ooth helpinge of pi neizbur in truthe. it is lauful for to swe be god. Deutonomie. vj. Dominum deum tuum timebis. & illi soli seruies. ac per nomen illius iurabis.* ¶ Thre maner of lesinges pe been. *Perniciosum. quod est ex auaricia. & nulli prodest. set obest. Officiosum est. quod non ex malicia: & alicui prodest. & alij obest. Iocosum. quod est ex leuitate fit. Augustinus in libro contra mendacium. Mendacium est² ut ait augustinus. falsa significacio vocis cum intencione fallendi. Omne ergo genus mendacij summo[#] opere fuge. quia omne mendacium*
 (fol. 122) *non est a deo.* ¶ We reden of amiracul of oure lady.

¹ Above the line by A.² In the margin by B.³ In the margin by A.

Ther was a¹ clerke þat had gret deuocion to oure lady. and dayly he wolde worschuppen hire. neuerpeles he was vicius in swerynge of grette oothus in so mekell þat god was wrooth with him. And þen oure lady preid to hir sone þat he might been woon of hem þat schulde be saued. And up on aday as þis clerk was in his deuocions to oure lady. sodenly him pougth þat þer stood awoman before him with achilde in hir armus. & þen þe clerke spak to hir & seid. woman what is þat þou beriste in þine armus. & þen scho answerde & seid my childe it is sayde scho wol you seen it. and þerwith sodenly he haad asixth of þe childe. & he beholdinge þe childe saugth þe igen of þe¹ childe hangyn on his chekus. þe armus weren ybroken. þe nayles ran alle on blood. his fleesch was alto rente. his bonus weren alto broken. his herte was taken out of þe body. And þen þe clerke said. Allas woman² saide he² hoo hath arayed þi childe þus. And þan scho answerde & saide. what is he worthy saide scho þat þus hath arayd my childe þus.² fforsothe saide þe clerke he were worthy payne euer. fforsoþe saide scho. þou art oon of hem þat þus haath arayd him þus. bot. I. haf prayed³ for þe to my sone² for grace. & sodenly scho was agoon. And þen þis clerk was sory and amendith⁴ him. & mad a good ende. *Vincencius rehereth in gestis anglorum.* Of a knygt þat was named sire robart of wirsetur aful almusful man. & to hem specially þat wolde forsake þe lustes of þe worlde. Neuerpeles he had customabully an ooth in sweringe with outen consciens & amendement & þis was his ooth wen þat he² swere by godes spere. or be þe spere of god. So² it befell þat þis kneighth died. and þer was oon good man þat preid enterely to god for þis kneighth. (col. 2) And so up on atyme þer aperid woon to þis good man & saide. it is not þe wille of god þat þou pray for silke asaule. seide he. for he is dampned. Then saide þis holy man nay saide he. it may not so be. he þat was so good aman. Then saide þe angel cometh with me. & he ladde him in to aplace of paynnes. and þer was agret putt. & flamus of fyre ofte tymes comon out þer-of. loke in saide þe angel. & he loked in. & sawge þe kneight ligge þer in brannyng to his sixth. & sodenly þer coom oon & smott him porhout with aspere.

*.I. petri. 4. Si
iustus. viz salu-
abitur impius &
peccatores ubi
apparebunt.*

¹ Above the line by A.

² In the margin by A.

³ Above the line by B.

⁴ The a is in the margin by A.

& perwith he maade agret cry. & perwith comen out flammus of fyre. and per with pis good man was sodenly per he com fro. & pe angel was sodenly agoo. Then it¹ is good þat we do aftur pe consel of holy writte. for he saith it is to walke wil we han lighth. and to amenden us. for gif pe lighth fayle it is to late.

The pridde commaundement of god

T*Ercium mandatum. Memento quod diem sabbati sanctifices.* That is I commaunde zow. þat ze þenken up on. to halu pe sonday.

And oper feste dayes ordeyned of holy chirche. Bot agaynes pis commaundement & precepte trespas men on thre maneres. þat is. wan þat pou loueste more erthely wynnynge. þan pe worschup of pe feste of sonday. and oper halydayes ordeynede be holy chirche. And per to pou trauelluste per on for couetise. and pou haste not so gret neede. bot þat þow mizthest² put of to pe werkeday. ¶ ffor þat is brekyng of pe halyday. þat may be reirned. or put of to pe werke-day³ of serueabul werkes. ¶ ffor it is laful men for to (fol. 122b)

worken on pe werke day for per sustinans. ¶ And on pe halyday to worschuppen god in heringe deuine serues. bope byfore noon. & aftur. ¶ And righth as a man is bysi on pe werkeday for his sustinans for bodely foode. ze & summe for worldly riches bope bifore noon and aftur. righth so schulde agood cristen man be bisi. bope bifore noon and aftur. in godes serues in heringe of matines. masse. preching of pe word of god. & euynsonge. & complyn. ¶ And so to spende pe for noon in pe serues of god. & in deuote preers. as *fi pater noster. aue maria. & crede.* & so of oper aftur pi konninge. & in haly pougthus. And þat pou hast trespast⁴ agaynes god in pilke woke beforen. ¶ And so aftur noon. for to spende pe halyday continually in serues of god. ¶ Than if þat pou wolt desire for to wethe & knowen how þat pou schalt kepen pine halyday aftur noon in pe serues of god. A gret clerke kylwarby rehersith and tellith. That a good⁴

¹ It has been crossed out with red ink.

² Altered from *trepast* by A.

³ Altered from *myghte* by B.

⁴ Altered from *Tha good* by A.

man schulde visite porere men & wemen and for to loken & enqueren. & visiten afturnoones pore bedraden men & wemen. þe wilke been godes preisiners. & lyen in þe boondes of god in sore sekeness. And þerto haue no refressyng. bot of good men & mercyful. And of hem be to wewe. ¶ Bot þe counsel of holy writte is. þat þou be oon of hem

Beati misericordes. augustinus elemasina. id est. misericordia.

þat been merciful. & euer haf þou mynde of þe pore & mercy. ¶ ffor to alle silke god grauntith mercy. Psalm. *Beatus qui intelligit super egenum & pauperem. etcetera* ffor to alle silke god grauntith mercy. ¶ So upon þe haly day afturnoones to sitte be þam & comforte þam: now oon halyday to woon. & anoper halyday to anoper. & so alle abowten. & so for to sitte be hem & talke with hem. & comforte þam be good wordes. &¹ for to suffur þer sekenes

.Naum. 2.
(col. 2)

mekely and þe chastesinge of god lowely. ffor god pencchith not² dowbul. heer & hennes. ¶ ffor gif þat we taken oure sekenes mekely. and gruche not agayne god.

we schul be with him partyner of his passion. & rewarde in þe blisse of heuene. ¶ ffor it is agret token of loue of god to us. wen he sendet us sekenes. or loos of good. or katel. etcetera. *Apocalypsis. 3. Ego quos amo. arguo & castigo. Ecclesiastici. 31. Infirmitas grauis. sobriam facit animam.* ¶ Than if we gruchen wilfully agaynes god. þen lese we rewarde of god. for oure unpaciens. ¶ The best remedy is þe passion of oure lorde ihesu criste. & þenke if we suffur mekely. we schullen be partyner with him of his passion in his gorie. ¶ And in þis maner for to³ sitte be hem and comforte þam in god. alle þis is gostly almusdedes. ¶ And if þou may gif þam bodely almus as mete. or drinke: or bope in comforte of þam. or clopinge aftur þi pouer. & so in þis oo visitacion of charite. þou fulfilleste. iij. dedes of mercy bedely³ & gostly. ¶ And þen hoom to þin euynsonge. & so hoom till þin awne hows. and þen is þis commaundement keped. & þe halyday wel. I. spendeth. And þen for to encrease loue & charite. it is laful ynowe. for to take in aneizbur. or two. or iij. or as many as þou wolte. þai to come to þine. howse. or þou to paren. and disporte zow in alle honeste & lafulnes. & sitte & talken of goodnes. an howre. or silke atyme. & so ich oon take his leue & goo to his awne ¶ Bot ze salle undurstonde. ze wyn & ale

¹ Above the line by B.

² Above the line by A.

³ So the MS.

sitteris. & ze dijspleers. & hasardurus. pat spenden pe halyday in gloteny & in waaste. & woon of zow destrith pat wolde susteyne mony mesurabul men in pe luste of glotene. & alleso wastith zowre good. & oper mennes to: and maketh zowre baly¹ zowre good. And zowre chirche pe tauerne. ¶ pe prophet ysai saith. in pe name of god. *ysai. 5. ve qui consurgitis mane ad hebrietatem seccandam. & potandum usque ad uesperam. Ve qui potentes ad bibendum vinum: & visi fortes ad mis-sendum ebrietatem.* ¶ lo ze glotonus & wastures of mannes sustinans.

(fol. 123) heer ze[#] mowe here pat good warieth zow. & zowre maystur pe wicked spirit gladeth zow. & biddith zow alle be mery & glad. for pis wol make zow men he saith. & I. wol rewarde zow in tyme to comynge for zowre ocupacion.

¶ .pride. ¶ Therwith cometh in pride. & settith him in pe middel of alle. and pan he beginneth to boste & ruse him self of many pinges pat he hath not. ne kowde. & alle saien it is sooth.

¶ .couetise. ¶ Then couetise herith pat. & pan cometh he in boldely. & he cherith pam alle. and anoon he bi ginneth for to bargen. and pen lacketh not gret opus & sweringes and pan is ich of pam

¶ .lechere. abowte to begyle oper. ¶ Then cometh in lechere. and he lokuth al abowthe pe hows. & pen he settith him downe on pe benche. and pen beginneth he to speke. & bringe in oolde storiis of wemen & of lustus. & ribaldy. & faste he rusith himself of olde synnes. and alle laugen. & been glad to here his prechinge. ¶ Than cometh

in glotone pe stuard of pat howsolde. & he cherith pam alle. & bidith pam sitte stille & be mery and glad. so pat noon of zow go hoom bot it be so he be sad. or a staf in his hoonde for fallynge. ¶ Than slowthe herith pis maundement.

¶ .sloweth. pat is pe marchel of pat halle. & pen he ouerloketh pam alle. And pen he chargeth Idulnes to cheren pam alle. & to sitte stille. and pat pe cuppe. be not empte ne tume. ¶ Than

¶ .wrath. & enuie. at pe laste ende comith in wrath & he bringeth with him enuye. & rekunneth per acunthes. for pat he is tresureer of pat howsoolde. he chargeth pat noon of hem parte from oper in charite. & loke he saith wen patzeuer ze com togedur pat noon speke² good of oper. ne of zowre neigbures. And pen saide pai alle Amen.

¹ So the MS.

² of zow speke struck out with red ink.

¶ Loo ze deuilles portures. & consumers of sustinans. & wastures of
 (col. 2) zowre good in pe synne of glotone. & ze euer in nede.[#]
 & nedy. per and ze were in god gouernel. ze mixth haf
 plente. And pe cause of alle pis. is lac of drede of god. & settinge
 noxt be his commandementis. & lustus of flesch. & Idulnes of spiritus
 in goodnes. ¶ Also per been sum oper. pat on pe halidai. wol bigynne
 per gurnay¹. I. sai. pai breke pe commandement aftur pe doctrine of
 holy writte. he. & his werke beste. & alle pat pertene to his how-
 solde. beoth¹ bounde to reste on pe halyda¹ bot gret neede constrane
 it. & zet wolde pis haf prouidencia. with reson. ¶ Haue pou mynde
 how pat god biddith pe do. In exodo. 20. wher pat he saith. ¶ Thou
 schalt do no serueabul werkes. naiper pou. neper pi wif. ne pi childere
 ne pi seruantus. neper pi strangur in pi hows. pat is he pat sugurneth
 in pin hows. neiper pi werke beeste. for pe beste may not labur with-
 outen pe constrayninge of man. ¶ Therfore holy writt sais. In exodo.

xxxj. *Omnis qui fecerit opus in hac die morietur.* ¶ Bot
 Glossa. id est. many be desauied because of wilfulnes. & because of
 opus seruite. couetise. & be temptacion. ysidorus. *Multi decipiuntur*
a diabolo. & ignorant se esse deceptos. Many been deseyued of pe
 deuil. & it is unknowen to hem. cause wy. for pai wol not knawe it.
 ¶ ffor god charguth pe be his commaundementis. pat pou saltt reste. &
 pi werke beste. ¶ Also summe been bisi on pe werkeday heerly up &
 late downe. for to gete wordely good & riches. Bot wen pe halyday
 comes pat pai schulde be heerly up for to go to matines & gete gras &
 pe loue of god. pat tyme pai spene in sluge & luste of per fleche. & in²
 lechere. & so pai schul be puniche as abeste. for pe¹ loue of god &
 reson lacketh. ¶ ffor pe gratys brekyng of pe halydai is¹ aman or
 (fol. 123b) awoman for to³ goon a bowte[#] syn. or for to gif ony
 occasion of syn to ony oper. Augustinus. *Melius est in*
diebus festiuis arare. uel fodere. quam choreas ducere. Marci. 2.
Sabatum propter hominem factum est: et non homo propter sabatum.

¹ In the margin by A.

² Above the line by A.

³ Above the line by B.

The fourthe commaundement of god.

Quartum mandatum. *Exod. 2. honora patrem tuum & matrem tuam. ut sis longeuus super terram. quam dominus deus tuus dabit tibi. Mathei. 15. Honora patrem tuum. & matrem. & qui maledixerit patri uel matri morte moriatur.* This is to mene. I. commaunde zow seith god. pat ze worschup zowre fadur. & madur. & loueth pam in zowre hertes. & helpith pam at need. ¶ And bepenke pe had not pai be. pou had not ben. And greuith pam nougth neiper in word ne in deed. ffor in alle pinge pat is laful pou schalt been obedient to pam. and no firre. ¶ ffor pou schalt not bre noon of pe commandementis of god neper for fadur ne modur. pouz pai wold kurse pe perfore. ne for noon oper man. ffor pou schalt loue god & drede him ouer alle pinge. *In actibus apostolorum. 5. Obedire oportet deo magis quam hominibus. dedit deus spiritum sanctum omnibus obedientibus sibi.* ¶ Moreouer aftur pai be deede fast for pam. preith for pam. & gar lett massus be songon for pam. and oper deedes of mercy and almus aftur pi power. And pen¹ be hixtus god¹ pe his blessinge. and pe blessinge of pi fadur & modur. & ioie of pi childeren. & forgifnes of pi synes. ¶ Bot gif pou do agaynes pis commaundement. pou getyste pe schert lijf. & soru of pi childeren. and warienge of god. & fadur. & modur. & many oper angures in pi lijf. ze & zeuel dayes & pe payne of helle. *gregorius. Anime defunctorum quatuor modis absoluuntur. Aut oblacionibus sacerdotum. Aut precibus sanctorum. Aut carorum elemosinis. Aut Ieiuniorum cognatorum.* ¶ This haly werke seint gregor saith. That pe^s saules of pam (col. 2) pat ar deed arne lowsud out of payne of purgatori on foure maneres of wyse. woon is be masse synginge. The secunde is be preers of saintes. And pe pridde is. of per frendes almus deedes doinge. And pe fourthe is. of fastinge of per kosynnes. ¶ Also pou schalt worschup pi modur holy chirche. & hir seruantes. for pai been oure gostly fadurus. Lo haly writte sais. *Deum time. & sacerdotes eius sanctifica in tota anima tua.* This is. in alle pi saule dredeth god. & halde his prestes haly. and dispise not his seruantes. And also seint

¹ Above the line by B.

paule sais. *Ad Galathas. vj. Comunicet autem is qui catherizatur uerbo: ei qui se catherizat in omnibus bonis.* This is. pat ilke a man salte gyf parti of his goodes tille him pat techis him godes wordes And also seint paule sais. *Ad corinthios. ix. Nescitis quoniam qui in sacrario operantur de sacrario edunt. et qui altario deseruiunt. de altario participantur. id est. Ad thimothem. v. Dignus est operarius mercede sua. Mathei. x. Dignus est enim operarius cibo suo. id est. corinthiorum. ix. Ita & deus ordinauit hijs qui euangelium anunciant. de euangelio uiuere. luce. x. In quacumque domum intraueritis primum dicite. pax huic domui. In eadem domo autem manete: edentes & bibentes que apud illos sunt. Dignus est enim operarius mercede sua. Et in quacumque ciuitatem intraueritis: et susceperint vos manducate que apponuntur uobis.* ¶ And also pou sallte worsup pi gastely modur haly chirche in word. pat is. speke not in chirche. bot preiers and louynges to god. & to his modur & to alle saintes. And auoyde iangelinges. scornes. & demynges. & lauzinges. ffor pou comeste to¹ pi modur holy chirche for to serue god. & for to do no serues to þe wicked spirite. *luce. xix. Domus mea. domus oracionis vocabitur.* Myn howse seith god. is an howse of preiers. And also pou salt worsup þe vij sacramentis. of holy chirche. Now her sufficith (fol. 124) Inowgt to telle þe for to worschup pi fadur & modur.*

The fyfthe commaundement of god

Quintum mandatum ¶ *Non occides.* ¶ That is. I. commaunde þe pat pou slee not. ¶ Bot agaynes þis commaundement doos he pat slees with hond. or with worde. or wille. or pat pou withhaldes. or a draweste fro aman his liifinge. or his sustinans. *Deutronomii. xxiiii. Non negabis mercedem indigentis. & pauperis. set eadem die reddes ei precium laboris sui ante solus occasum quia pauper est. & eo sustentat animam suam. ne¹ clamet contra te ad dominum. & reputetur tibi in peccatum. Iusticia est reddere unicuique quod suum est. luce. vj. Et prout uultis ut faciant uobis homines. & uos facite illis similiter.* ¶ Agaynes slaughtur with pine handes. habetur in

¹ Above the line by B.

genesis. he pat spillit mannes blood. his blood schal be spilled. iij. libri regum. xxi. of pe kynge Acab. & of iesabal his wijf. and of pe good man nabot And so of many anoper pat we reden of in haly writte. ¶ Agaynes manus slaughtur with wille. Iohannis. iij. he pat hateth his broper is aman sleer. And he pat loueth not his broper. dwellith in deth. Iohannis. iij. *Siquis dixerit quoniam diligo deum. & fratrem suum oderit. mendax est. Id est. Qui enim non diligit fratrem suum quem videt. deum. quem non uidet. quomodo potest diligere.* ¶ Agaynes man slawgtur in word. In Micha propheta. God saide to pe folk of amon. for pou maad ioy with pin honde & daunsed with pi feeth in pe slaughtur¹ of my¹ folke of israel: I. shal slee pe. Ecclesiastici. viij. *Noli de mortuo tuo² inimico gaudere. sciens quoniam omnes morientur.* ¶ And alle so aseruant. or aminister. if pat he do wilfully with good wille. putteth to deed him. pat is dampned be iustes. And also him pat pou lattes dye for hugur. if pat pou mixthes fede him. ¶ And so him pat pou eggest to synne. ¶ And seint Ierom sais. Also if pat pou hide pe bred of techinge & good lijfinge. pou sallte be punichid for pi silens. & for trespas pat pou
(col. 2) mixtheste amende. ¶ Therefore he is called an euel seruant in pe gospell. pat hideth pe besant of his lorte. and perfore he was putte in preson. ¶ And alle so euil prelatus pat geuith wrange ensampul to per suggetis in worde or deede. ¶ Or with haldeth per gostly fode. or bodely. if pai neede. gregorius in moralium. *Omnis qui male uiuit in conspectu eorum in quibus prepositus est. quam in ipso est occidit eos. Id. est. Clamor subditorum venit ad deum pro ignorancia & defectu prelatorum.* ¶ Seint Austin rehersith to alle bachiteres & detractures. and to alle pam pat geuith per eris to heringe of per euille speche. ¶ ffor he saith. it is mare syne to him³ pat hereth³ pe bachiter: pan it is to him pat bachiteth. ffor he⁴ pat spekethe illee & bachituth. & it were so pat he haad not an herer. he might not bachite. And he saith. bope pe bachiter. & pe herer eiper togedur. it is rixtful pat pai been bope punichid. ¶ And also pe bachiter & pe feyner. & he pat makuth similacion. pat by foren aman

¹ of my repeated, and struck out with red ink.

² gaudere struck out with red ink between *two* and *inimico*.

³ *pat hereth* repeated, and struck out with red ink.

⁴ Above the line by A.

spekuth frundely. & behynde his backe preuely. he bachith & speketh illee. And with his frende he spekith peesybul. and undur pat preuely he settith spies for to do him malys. Thou schalt undurstonde. pat þe bachiter sleeth himself. & his heerer. and anulluth him pat he bachituth. *Iudicare fratrem est. quando nec loquitur. nec comedit cum eo. ymmo alios. a consorcio eius subtrahit.*

The siate commaundement of god.

S*extum mandatum Non mechaberis.* That is. I. commaunde þow ge dele with no wemen. bot in truge matrimoni. ¶ ffor now. undur þis commaundement is conteyned alle maner of lechere. bothe kyndely. and agaynes kynde.¹ And also gostly lechere.¹ ¶ Bot þou² maiste undurstonde. pat aman & his wiif³ may syn ful greuesly togedur so þai may do. ge & deedly. & þat is. if þai doon operwise þan resonabul kynde askes. or ony pynte agaynes kynde. Or oonly for luste withouten ony resonnabul causus ¶ ffor⁴ I. fynde (fol. 124b) wreten. ffor. iiij. cause aman may uson⁵ his wijf laufully. & þai sufficen to a good cristen man & resonabul. ¶ The firste is. pat it be euer kyndely Idoo. and cause of getinge of chideren. ¶ The secunde is. eldinge of dette in dewe tymes eyper to oper. ¶ The pridde is cause of uncontinens And þe fourthe is. for to eschue fornicacion eper of oper. ¶ And halsynge of þe wijf schal he⁶ not refuse⁶ in holy tyme so þat scho haf no cause⁷ of noon oper. Neuerles þe asker is þe trespassur. if þer be ony defaute. ¶ ffor oper wiles it is lauful aman for to uson his wijf. & oper wiles not. aftur þe wordes of seint Austin. ¶ *Augustinus. Christiano cum uxore sua aliquando licet conuenire. aliquando non. propter processionis dies. & ieiunorum aliquando non licet conuenire. etcetera. Item quociens dies natalis. uel reliquie festiuitates sanctorum aduenerit. a proprijs uxoribus est abstinendum.* Whet ge wel þat lechere is agret syn þer as it is

¹ In the margin by A.

² Above the line by A.

³ In the margin by B.

⁴ Altered from *son* by B, the *u* being above the line.

⁵ Above the line by A.

⁶ Altered by B to *refused*.

⁷ Altered from *cau* by B.

mysusud. ¶ ffor bytwyne ¹ a sengel ¹ man. & sengul woman is deedly syn. ze & pe ful consente to pe deede withouten pe dede doinge is deedly syn in sengul man & woman. ffor scint Ierom sais. euer aperfit wille is euer take for pe dede in pe sixt of god. be it to good. or be it to illee.

Mathei. v. *Non mechaberis. Quia omnis qui viderit mulierem ad concupiscendum eam. etcetera.* ¶ Avotre is gratur

.i. iacobi. ¶ Pec-
catum uero cum
consummatum
fuerit. general
mortem.

synne pen sengul. And incestus is more synne pen auotre. Incestus is. he pat delith with nonne. with kosyn. or with. amaydon. pe wich is ² called defloracio. Bot pe grast is & pe hieste synne of alle is sodomite and synne agaynes kynde. ¶ *Incestus. a. quasi incastus.*

qui cum moniali. uel cum sanguinea. uel uirgine concumbit. Bot ouer alle sodomite is pe worste. ffor sainte austin sais. ¶ .Augustinus.

Quod longer maius crimen est. quam cognoscere matrem. ¶ Item

Augustinus. *Adulterium malumꝝ vincit fornicacionem.*
(col. 2) *vincitur autem ab incestu. peius est cum matre quam*

cum aliena uxore concumbere. set omnium horum est pessimum. quod contra naturam fit. ¶ *Isti omnes vocantur sodomite. Masculus cum*

Masculo. uel femina cum femina. uel Masculus cum femina. Augustinus. Quocumque autem modo tale factum exercet preterquam inter hominem et feminam ordinate. & in vase debito. vicium contra naturam. & sodomiticium iudicatur. ¶ Also pis commandement forbedith alle

unlauful cussynges. & clippinges. & ragynges. & unclene touchinge. ffor he pat towchith picke. is defouled of pe picke. ¶ A good man of

religion wol euer be tille ilke man & woman. as pouz his prior sat besydes pam & sawe & herde. ¶ A good weddeth man wol be to ilke

awoman. as pouz pat his wijf herde & sauge. & pe wijf also to hir husboonde. & a zinge man. or woman. as per fadur. or modur herde. ³

or sauge. ¶ A seruant man or woman. as per maystur & maysturas herde or knew. In alle pinges pat perteyneth to syn. or to untruthe.

¶ ffor euer homlynes. & towchinges. & halkus and hernes. & cussinges & sittynges ⁴ & ofte used. bringeth men & women to syn. Bot agood man or woman pat dredith god. zinge. or wolde of what so gree so euer

¹ sengel is repeated, and struck out with red ink ; the a is in the margin by B.

² Above the line by B.

³ herde repeated, and struck out with red ink.

⁴ In the margin by A.

he be. he wol avoyde & schonon al silke tokennes. ffor silke maner usinges is more for luste. þen for deuocion to holynes. *ysidorus. Non enim perfecte viciū vincitur nisi sollicita causa & oportunitas viciij caueatur.* ¶ Seint paule saith. it is good þinge to aman not for to towchen a woman. And seint austin seith. if þat it be good þinge not for to towchen awoman. þen he saith. it is euil þinge for to towchen hir. ¶ So it semith bi holy writte & be doctures. þat howgeuer aman toche awoman. or þe woman þe man for luste. it defilith þe saule saue with in (fol. 125) þe sacrament of # wedlock. ¶ Also þou man or woman þat suffreste lechere in þin howse usud. knawynge. Or þat þou consenteste to ony oper. Or suffreste it wytingely. þer þat hit perteyneth to þe to amende it. Or if þat þou mizthe amende it. I. say þat þou schalt be pinished be þe doome of god as he þat dooth þe deede. Aftur þe wordes of seint paule. And aftur þe wordes of holy writt & doctures. *Ecclesiastici. xxij. Precurre prior in domum tuam peccata abiciendo. ne tecum veniant in morte.* ¶ *Ad romanos. i. Non solum qui faciunt digni sunt morte: set qui consenciuunt. facientibus.* ¶ *Isidorus. Non solum factores: set & consocios peccati tenere obnoxios.*

The semfth commaundement of god.

S*eptimum mandatum est. Non furtum facies.* heer is forbodon. Sacrilege. And rauen. And ocur. And symony. Alle untrue¹ Mesures. And fals wixthes. & mettes. for to bye be woon. &² selle bi anopur. ¶ Sacrilege is. wen haly þinge. or unhalued is taken out of haly place withouten laful leue. And also it is sacrilege to spende haly chirche goodes in mys use. Or to witt draw truge tythus. Offringes. or rentes. þat perteyneth truly to haly chirche. ¶ Ocur is on diuerse maneres. As if þou take outh for þe lone. Or sellest derre for þe lone & for þe respite of þe lone. or delay of tyme. Or if þou lene a weed to a day be enprise. & he breke þe day þou takest alle. And on þe same wise of fermus & of londes. Seint gregor sais. abouen

¹ wixtes struck out with red ink before measures.

² Above the line by B.

alle merchaundise. of byinge. or sellynge. or lenyng. I. kursede be
 pe ocurer. *gregorius. Unde super omnes merchatores: plus maledictus
 est usarius.* Also gif aman gif to alord. or leneth tresur. for pat pe
 lorde schulde gif his sone a benefice. ¶ Also agaynes pis commande-
 ment dooth he pat usuth any rauen. pat is he pat taketh anoper mannes
 (col. 2) good wrongely. on see. or londe agaynes his wille. to his
 knowinge. or # to his unknowinge. ¶ Rape is. of nonnes.
 or maydenes. & wedues. *etcetera.* ¶ Also a gaynes pis commaunde-
 ment doos alle pese werkemen of crafte. And pese laburers. pat
 maketh euel werke. & selleth it for good ping & good werke. knoinge
 wel pat he dooth defraude & begylyng to his euyneristen. & so he
 selleth with oother his good falsly. and be gilith his broper untruly.
 ¶ Also pese labureres. pat maken couenant be pe day. or be pe woke
 for to do truly per labur. for aserten of hire. and pai faynen. or
 loytrun. or putten of pat pat pai migh do in oon day. put it of in to two
 daies. or aday and anhalf. for couetise. I. say hit is pefte. ffor pe same
 couenant pat he maketh for to be truly payed for his labur. on pe
 same wise pe same couenant byndeth him in pe sixth of god for to do¹
 truly his labur in alle pinges pat is in lafulnes. neper² in longe sit-
 tinges ne in puttynges³ of: ffor pe wille of god is. pat aman schal do
 to his neigbur. as he wolde pat his neigbur dede to him. ¶ And also
 pis commaundement forbedith alle maner with drawinge wrongesly of
 an oper mannes god. And pat is. weper pat it be take priuily. or
 oponly. be stenpe. or be sotilte. or be fals wordes. or fals mesurus.
 mettis. or wixthes. or fals opus & feyned. ¶ Also po pat do not per
 dwteus to¹ holy chirch: & as poo pat payeth not hir dettus & per
 tythes truly. And pat makuth not per offrings. & oblacions dewly.
 Or pat dooth any wronge priuily. or apertely to holy chirche. Al
 pet⁴ doos agaynes pe commaundement. ¶ Also po pat with holdeth
 werkemen per hire. Or per awne mennes wages. for per trauel. or for
 per wages & hire. silke men kepith not pis commaundement. ¶ Also
 poo pat oppresit his tenantes. or pat meyntheineth fals querellis. or pat
 dooth any extorsions. or wronges for couetise. or for hatradon. or for

¹ Above the line by A.

² Altered from *ne* by B.

³ Altered from *puttyng* by B.

⁴ Altered from *pe* by B.

malis to þer sugettus. or to any oper. þai kepe not þis commaundement. ¶ And also þai þat binemith amannus good name. or profit. be priue detraccion. In alle þese beforesaid and in many oper is brekyng (fol. 125b) of þe commaundementes of god. ¶ In *deuteronomio*. 24.* *Non negabis mercedem indigentis & pauperis & cetera.* ¶ *Luce. xv. Qui fidelis est in minimo: & in maior fidelis est. Et qui in modico iniquus est. & in maior iniquus est. Item nota. Quod ita committitur furtum. In reparua: sicut in magna. Item ieronimus. furtum non solum in maioribus. set eciam in minoribus iudicatur. Non enim quod furtum ablatum est: set mens furantis attenditur.* ¶ *Concupiscencia.* is he þat gedureth. ¶ And *Auaricia.* is he þat kepith.

The eigthe commaundment of god is þis.

Octauum mandatum. *Non loquaris falsum testimonium. contra proximum tuum.* ¶ That is. þou schalt nogth bere no fals wittnes agaynes þi neigbur. neiper for loue. ne for no fauour. ne for no drede. ne for no lukur of wynnynge of worldly good. ffor an þou do. þou brekest þis commaundement. Acordinge hirto. In *leuitico. xix. Non consideres personam pauperis: nec uultum potentis. set iuste iudica proximo tuo. Mathei. x. Et nolite timere eos qui occidunt corpus: animam autem non possunt occidere. Set potius eum timere. qui potest & animam & corpus perdere in gehennam. i. timothei. v. Nichil faciens in aliam partem declinando.* ¶ Agaynes þis commandemente doos þai. þat wilfully putteth þam to booke oope. or in þinge þat is dowtabul. or in plesinge to ony man for fauour. bot it¹ were in aful iuste cause & sekur. ne for noon euil wille. or for to hindur woon. & in foperinge of anoper. I. sai þo þat doon so synnen deedly. & slen gostly. ¶ Also² agaynes þis commaundement doos al fals recordurs. gylurus. glosers. flaturers *Bacbiteres.*³ detracturus. wriers. & scornors. & lyers. defamurs. & euyll conselurs & lesynmungers. & bosters. And þo þat sayin agaynes *consciens.* & fals breperen.

¹ Above the line by B.

² Altered from *Al* by B.

³ Altered from *bacbiteres* by B.

and flas feyned frendes & euil tisers. & fals expositures of holy writte. Prophet. *Beati qui custodiunt iudicium & faciunt iusticiam in omni tempore.* ffor þe mowge þat lieth. sleeth þe saule ¶ Aman schulde not maken alesynge for noon orpeliche mannes profit: for aman sal not harme his awne[#] saule. for to help an noþer manes body. (col. 2)

Bot raper þan aman schulde maken alesynge it were betur to halden his pees. if þat he darnot. or wolnot say þe soþe. for hinderinge of him þat he dredith or loueth. ¶ Neuerles perfeccion wolde in alle causus aman schulde sai þe soþe. And also þai þat haldeth þer pees. & saith not þe sothe þoug þai konne. wen þai been askud. ¶ Also in þis commaundement is for boden specially in forsweringe oponly to fore aiuges man beringe fals wittnes. And alle oper priuy forsweringes in alle causus. And alle fals excusacions. And alle fals wittnes for drede. loue. or fauour. or for wratthe. or for enuye. And alle glosinges. & flateringes. ¶ So by þis commaundemente. aman schulde not halde with his awne fadur. ne with noon oper freend in þis world in afals querel. ne in noon fals opynion. ne in¹ conselle. for if þat he do so witynly. þan doos he agaynes his consciens. And in þat aman sueth þe wille of þe flesch & noigth of þe saule. *romanorum. viij. Si enim secundum carnem vixeritis. moriemini.* And if þat we lijfen aftur þe wille of þe flesch. we schulen be deed. ffor geef aman folueth þe wille of þe flesch. in as miche he berith fals wittnes agaynes þe saule *In deutronomio. xxiiij. Non occidentur patres pro filijs nec filij pro fratribus. set unusquisque pro peccato morietur.* ¶ Agay þis commaundement do þai. þat asoyleth þam þat þai may not asoyle. Or byndeth þam þat þai schulde not bynde with kursinges. And þai þat prechen fals agaynes holy chirche. And þai þat auant-theth² þan of konnynges & crafte þat þai konne noigthe. ¶ *In deutronomio. xx. vij. Maledictus homo qui peruertit iudicium aduene. & pupilli. & vidue.*

¹ Above the line by A.

² Altered from *auanttheth* by B.

The neythe commaundement of god.

Nonum mandatum. *Non concupisces uxorem proximi tui.* That
 is. I. commande zow. pat ze¹ desire. ne couet noigt zowre
 neizbures wiif. ne his dougtur. ne his seruant man ne
 woman. neipur be[#] way of syn: ne be way of wronge
 (fol. 126) ¶ In pe sizste commaundement is forboden pe dede of
 lechere. & pe wilful consent perto. saf within pe hooly sacrament of
 wedlack. ¶ And in pis commandement pe¹ wille of pe syn is forbo-
 den. And not onoly pe wille of pat deede of pat syn. bot also pe wille
 & pe desire to haf ony occasions to do lechere. & flesly steringes. or
 delectacions in pe fleche. ffor luste euer maketh pe syn. So pat god
 commaundeth clannes of body from alle maner fleschely dedes of
 lechery out of trewe wedlacke. ¶ And alle so al² clanes of herte.
 from unlauful couetinge. & desiringe of pe dede of lechere. and also
 alle lechures delectacions. ¶ The woman pat taketh anoper man pen
 hir howsboonde. scho defiligh hir howsboonde bed. with a titul of
 forsakyng. And pe man on pe same¹ maner to pe wiif. Seint
 paule³ seis it is agret sacrament. and ho is defectif. hit wol not been
 unpynished greuesly. ¶ ffornichaturus and avoutrerus god salle
 deme pam That is in a special doom be here self. he is
 .glossa. aglotunus lechur. pat hath of his awne Inowge. & stelith
 oper menus. And per fore he sall be pyniched. for lechere. for
 glotonne. & pefthe. ¶ *Ad hebreos. xiiij. fornicatores. et adulteros*
iudicabit deus. id est. in speciali iudicio. honorabile connibium in
omnibus. et thorus in maculatus. Ad ephesios. 6. Sacramentum hoc
magnum est.

¹ Above the line by B.

³ Altered from *pau* by B.

² In the margin by A.

The tenth commaundement of god.

N *On concupisces rem proximi tui.* ¶ That is. pou schalt not desire pine neibures good. That is to say. pou schalt not couette pi neibures hows. ne his seruant. ne man ne woman pat perteyneth to him bot in good consciens. ne his ox. ne his hors. ne his asse. ne no good of his is wrongely. neper for labur neper in byinge ne in sellynge ne barginige. ne in takynge. neiper pi self. ne noon oper bi pe. *proverbiorum. xxviij. Princeps qui libenter audit¹ mendaci omnes ministros habet impios Quia scriptum est. Os quod mentitur occidit animam. & perdes omnes qui locuntur[#] mendacium.*

(col. 2)

¶ Also pou schalt not haf pi neibures good² be byinge of plee or barginige for pi profit & to³ his harne. so pat pou schalt not for couetise of his good be gyle him wilfully be no maner sotilte in bargininge to byen of him knowinge wel. pat he schulde harmed perbi. ¶ And also. if pat pi neizbur haue apinge pat he haath. & is not wille for to leue it & ligtly it wol stonden him in stede anoper tyme. & pou desireste it fro him: pan pou kepiste not pis commaundement. ¶ And als so if pat pou plede wrongesly with ony man for his good. and pouze pat pou gete it noigth with pi plee pat is wronge: owper his howse. or his londe. be maistri. as pi desire. & wille were. zet doos pou agaynes pe commaundement. And also. if pat pou desir-este ony mannus deeth. for his heritage. or for ony oper good. pan pou doost agaynes pis commaundement. ¶ Also pis commaundement forbedith. alle maner wronges. & fals couetise. & sleigtus. & cautelis. for to haue pi neibures good wrangely & agaynes his wille. ffor pou schalt not desire wilfully. ne scheche no good of his pat he hath un rigtwes pat were agaynes his wille for to leuen. Ne pou schalt not by of him. bot pat he may selle pe laufully. noper lond ne renthe. ne noon oper pinge knawinge to pe bot in alle truthe. & iustenes. ffor pis is haly scriptur. confermynge of pe ten commaundementis of god. And takuth heed. of rex achab. & of nabot. *Non concupisces domum proximi tui. secundum Augustinum. hic prohibet concupicenciam reialiene immobilis.*

¹ Altered from *audite* by the erasing of the *e*.² In the margin by A.³ Above the line by A.

. . .
 . . .
 . . .

Non desiderabis uxorem eius. non seruum nec ancillam. non bouem. non asinum. nec omnia que illius sunt. ¶ Hic prohibet concupiscenciam rei mobilis. secundum. Origenum. tamen unum est preceptum. ¶ Zacharie prophete. v. Ego video volumen volans. longitudo eius. xx. cubitorum. & latitudo eius. x. cubitorum. & dixit ad me. Hec est maledixio que egredietur super faciem omnis terre. quia omnis fur sicut ibi scriptum est iudicabitur. Et omnis iurans ex hoc similiter iudicabitur. Educam illud dicit dominus exteri. & veniet ad domum furis. & ad domum iurantis. in[#] nomine meo mendaciter. et (fol. 126b) commorabitur¹ in medio¹ domus eius. & consumet eum & ligna eius. & lapides. & cetera. Math. vij. Omnia ergo quecumque uultis ut faciant vobis homines. & vos facite illis. hec est enim lex & prophete. Non omnis qui dicit michi. domine. domine. intrabit in regnum celorum. set qui facit voluntatem patris mei qui in celis est. Luce. vij. Quid autem vocastis me domine. domine. & non facitis que dico? Iohannes. xiiij. Si diligitis me. mandata mea seruare. Mathei. xix. Si vis ingredi ad uitam serua mandata. Qui nobis concedat. qui uiuit. & regnat.

¹ In the margin by A.

1900

NOTES

P. 9, l. 21 *ille* clearly for *ilke*. l. 22 *faf* for *saf*. l. 24 Between *kepe* and *his* a word has been completely scratched over.

P. 10, l. 1 *Roson*. So the MS. The difference between *o* and *e* in the writing is so slight that the two letters were easily confused. l. 21 *langes* for *landes*. l. 25 *chirderen* for *childeren*.

P. 11, l. 10 *man & wemen* for *man & woman*. l. 35 After *god* three words have been written in the margin by B. The second of these words may be either *pe* or *pi*. The last word cannot be read with any degree of certainty; seemingly it is *fauer*, though it may be *trauell*. Either of these readings makes good sense. The added phrase is not absolutely necessary.

P. 12, l. 2 *shaplokur*. Cf. Kluge, Paul's *Gruntriss*, 1060. l. 15 *isrl* for *israele*. l. 23 *sauuls* for *saluus*.

P. 13, l. 32 *for to with ho stall*, etc. = *for to wit who stall*, etc.

P. 14, l. 1 *And of*, etc. probably for *As*. l. 1 *loues*. It seems certain that *soues* = *sieves* is intended and that it is a reference to the practice described by Brand, *Popular Antiquities*, III, 35 ff. l. 14 *dunnancia* for *diuinacio*, which probably was in the original from which the scribe was copying *diuinãcio*, the *ã*, of course, being a mistake for *a*. l. 16 *ydolatriam* for *ydolatria*. l. 35 *gegor* for *gregor*.

P. 15, l. 29 *semetuel*. One word in the MS.

P. 16, l. 22 At the foot of fol. 121 b:

2. petri. 2. ¶ *Melius enim erat eis non cognoscere viam iusticie. quam post agnicionem retrorsum conuerti ab eo quod illis traditum est sancto mandato. ysidorus de summo. bono. Tanto enim maius cognoscitur peccatum esse. quanto enim maior qui peccator [= peccat] habetur.*

actuum. 5. ¶ *Obedire oportet deo magis quam hominibus. dedit deus spiritum sanctum omnibus obedientibus sibi.*

gregorius. *Si ueraciter christianus esse. plus dei iudicium quam hominis voces timeres.*

l. 23 *man* for *maner*.

P. 16 Gloss, l. 5 *perdes* for *perdet*.

P. 17, l. 1 *me* for *men*. l. 12 *commaundermetis* for *commaundermentis*. l. 15 *Quia* for *qui*. l. 16 *adhibem* for *adhibet*.

P. 18, l. 24 *intandam* for *uitandam*. l. 26 *swe* for *swere*. l. 28 *pe* for *per*. l. 30 *quod est*. So the MS.

P. 19, l. 10 *saugth* for *saug*.

P. 21, l. 17 *have* evidently is omitted between *&* and *rewarde*. l. 24 *gorie* for *glorie*.

P. 22, l. 7 Supply *estis* between *potentes* and *ad*. *Visi* for *rivi*. *missendum* for *miscendam*. l. 9 At the bottom of fol. 122 b :

¶ *In exodom. xij. xij. Dies prima erit sancta [atque] solempnis. et dies septima eadem festiuitate venerabilis. nichil operis facietis in eis. exceptis hijs que ad vescendum pertinent. et obseruabitis azima. 31. 35. In leuitico. 23. ¶ locutus est dominus ad moysen dicens. Decimo die mensis huius septimi: dies expiationis erit celebrimus. &. vocabitur sanctus. Affligetisque animas vestras in eo. & offeretis holocaustum domino. Omne opus seruite non facietis in tempore diei huius: quia dies propiciacionis est. ut propicietur vobis dominus deus vester. Omnis anima que afflicta non fuerit die hac. peribit de populis suis. Et que operis quippiam fecerit: delebo eam de populo suo. Nichil ergo operis facietis in eo. Legittimum sempiternum erit vobis in cunctis generacionibus. & habitacionibus vestris. Sabbatum requiescionis est. [et] affligetis animas vestras die nono mensis. A uespera usque ad uesperam: celebritis sabbata uestra dicit dominus omnip[otens].*

l. 14 *ruson*: boast, praise, extoll. Cf. Wright, *Dial. Dict.*, q. v. l. 26 *sad*: sated. l. 30 *tume*: empty; Scotch *toom*. Skeat denies that the word is O. E. and takes it as a Norse borrowing, Icel. *tomr*. Wall (*Ang.*, xx, 135) cites O. E. *tom* (only in poetry) and Low German *tomi*. He includes *tume* among the words that that may be of either English or Scandinavian origin.

P. 23, l. 9 *beoth*. An unusual form at this date. Again we may have here a careless confusion of *e* and *o*, or it may be that *beoth* is a form brought directly over from the text that the scribe was copying, which probably was, as in many other instances, a very old text. l. 25 *sluge* probably for *slugbe*. Cf. *mouge* for *mougbe* (p. 32, l. 3). The scribe may have intended *slupe*, mistaking *ɣ* for *þ*. Strattmann records: *slupe*, *slaupe*, *sloupe*, *slougbe*, *slauhce*. l. 30 *festiuus* for *festiuis*.

P. 24, l. 10 *bre* for *breke*. l. 16 *gar lett*. Interesting tautology, which is to be accounted for, probably, by the difference of usage in the scribe's dialect and that of the copy he was following.

P. 25, l. 1 *catherizatur* for *cathetizatur*. l. 5 *quas* is omitted between *operantur* and *de*. l. 18 *vocabitus* for *vocabitur*. l. 28 *solus* for *solis*.

P. 26, l. 15 *huger* for *hunger*.

P. 28, l. 14 *longer*. The contraction over the *e* in the ms. is surely that used for *er*. *Longe* is, of course, intended. l. 23 *cussynges*: kissings. *clippinges*: embracings. *Clyppynge* or *kyssynge*, or *towchynge* of *lyth*. Myrc, *Instruction for Parish Priests*, p. 39. *ragynges*: wanton playing. l. 31 *homlynes*: intimacy, familiarity. Cf. *N. E. D.*, and Wright, *Dial. Dict.*, q. v. Not in Strattmann. *halkus* and *hernes*: corners and recesses. A conventional pairing. Speght's *Chaucer* (1598), Address to Chaucer: "Where hast thou dwelt good Geoffrey al

this while? . . . In haulkus, and herne, God wot, and in exile." Trevisa (Rolls Series), I, 9: "Dedalus haus haf many halkes and hurnes." *Ratis Raving* (E. E. T. S.), p. 121: "In cauernys and in ernes."

P. 30, l. 7 At the foot of fol. 124 b:

13. *Ad hebreos. Honorabile connubium in omnibus. & thorus immaculatus. fornicatores & adulteros iudicabit deus. id est in speciali iudicio. .5. Ad ephesios. Sacramentum hoc. magnum est. Ysidorus. de summo. bono. Principuliter hunc duobus vicijs diabolus humano generi dominatur. id est per superbiam mentis & luxuriam carnis. per hec duo vicia diabolus humanum possidet genus. ut dum mentem erigit. vel dum per luxuriam carnem corrumpit.*

Brevis est voluptas fornicacionis: set perpetua est pena fornicantis.

l. 8 *wedues*, widows. OE. *widuwe*. *Prompt. Parv. widue*. l. 24 *stenþe* for *strenþe*. l. 33 *hatradon*. The *N. E. D.* records *hatreden*, *haterdyn* and *haatredyn*, but not the form here.

P. 31, l. 5 At the foot of fol. 125:

Actus. x. In veritate comperi[o] quoniam non personarum acceptor deus: set in omni gente que timet [eum]. et operatur iusticiam acceptus est illi.

l. 29 *recordurs*: witnesses. *glosers*: flatterers, decievers. l. 30 *wriers*: accusers.

P. 32, l. 1 *flas* for *fals*. *tisers*: enticers. l. 3 *mowge* for *mowþe*. l. 25 *Agay* for *Agagnes*. l. 28 *þan* for *þam*.

P. 33, l. 1 *neythe* for *neynthe*.

P. 34, l. 7 *bargenige* for *bargeninge*. l. 8 *verba* omitted between *audit* and *mendacij*. l. 10 At the foot of fol. 125 b:

Zacharie prophete. ¶ Loquimini ueritatem unusquisque cum proximo suo ueritatem & iudicium pacis iudicate in portis uestris. & unusquisque malum contra amicum suum ne cogitetis in cordibus uestris. & iuramentum meum verax ne diligatis. Omnia enim hec sunt que odi dicit dominus.

l. 12 *bargenige*. Again the second *n* is omitted. l. 14 *be* is omitted between *schulde* and *harmed*.

P. 35, l. 8 *exteri* for *exercitum*. l. 9 At the foot of fol. 126:

Ecclesiastici. xxiij. Vir multum iurans replebitur iniquitate. & non discedat a domo eius plaga.

l. 15 *vocatis* for *vocatis*.

